THE PRINCETON REVIEW SERIES
AND
THE CONTRIBUTION OF
PRINCETON THEOLOGICAL SEMINARY
TO PRESBYTERIAN QUARTERLY MAGAZINES

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The Founding: 1825-1828.

The Princeton Review had an illustrious history. In 1825, only thirteen years after the establishment of Princeton Seminary, The Biblical Repertory was issued and rapidly expanded in outlook and influence. In the course of time it incorporated all the leading quarterlies of American Presbyterianism. More than any other single factor, this periodical and its successors formed the life and thought of the Presbyterian Church during the last century. The full history of its growth and influence cannot now be written. Yet at this time it is possible to set down briefly the external history of its origin, to name the personalities most influential in directing its course, and to review some of the express statements of its editors regarding its policies.

The first announcement of the proposed Biblical Repertory has been preserved in a prospectus which was bound in the first issue of the periodical. The founder, Charles Hodge, a graduate of the Seminary in the class of 1819 and then Professor of Oriental and Biblical Literature , had apparently no vision of the great future of the magazine. He proposed that the Repertory contain no original contributions but that it consist entirely of translated articles; it was to devote itself almost exclusively to the dissertations of European scholars; its main subject was to be the technicalities of Biblical criticism. Its appeal, therefore, was recognized as very limited, and little support was expected from most of the Church.

The text of this announcement is:

PROPOSALS
for the
PERIODICAL PUBLICATION
of a
COLLECTION OF DISSERTATIONS,
principally
IN BIBLICAL LITERATURE

By Charles Hodge,
Professor of Oriental and Biblical Literature in the Theological Seminary, at Princeton, N.J.

This work is intended for a field, which, it is believed, is in this country, at present unoccupied. It is designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important dissertations, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises derived from these sources.

This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text--on the Ancient Versions--on Critical Editions--to furnish discussions of a Hermeneutical character--to bring forward interesting articles on the manners, customs, institutions, and literature of the East--on various points in Biblical Antiquities--and on the Literary History of the Sacred Volume. To present Exegetical

Treatises on important passages of Scripture--Biographical Notices of Biblical writers--accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well those, who have within the last fifty years become so justly distinguished, as those of an earlier date.

It is not to be expected that the doctrinal opinions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavourable tendency.

From the numerous volumes afforded by the several libraries to which the Editor has access--from the works of modern critics already received, and from others he is in daily expectation of receiving, it is believed a selection may be made, which will prove generally useful. Not only in making these selections, but in the work of translating (which will be the most laborious part of the enterprise) he will have the assistance of several of his friends, and in the German the aid of one or two gentlemen to whom that language is vernacular.

That there is need in our section of the Church of a work of this nature, very few will deny. It is manifest that we are

falling behind our age in this species of Literature. The difficulty of procuring books, or the disinclination to read any thing not written in our language, has led to a lamentable neglect of an interesting department of Theological Learning. An attempt therefore, in any measure, to remedy this evil, must commend itself to those who believe that the interests of piety, are intimately connected with the state of knowledge in its teachers.

As this work is intended for a class of readers which is not very numerous, and as it will be one of considerable labour, and no emolument, it is hoped that those who are interested in advancing the cause to which it is devoted, will extend to it the favour of their patronage.

CONDITIONS:

I. To be published quarterly in numbers of 150 pages octavo, handsomely printed on fine paper, at one dollar per number, or four dollars per year, payable on the delivery of the first number.

II. Any individual responsible for six subscriptions, will receive an additional copy gratis. No subscription can be taken for less than one year.

NOTICE

As the great difficulty in conducting Periodical Publications arises from want of punctuality on the part of the subscribers, resulting from mere forgetfulness, it has been deemed expedient to make the subscription for this work payable on the delivery of the first number. And as the second number will not be sent in any case to those who have not paid their annual subscription, the reception of the second number may be deemed a receipt in full for the current year.

The Subscribers who reside in Philadelphia, are requested to make their payments to Mr. Anthony Finley.--Those of New-York, to Messrs. G. & C. Carvill.--Those of Boston, to the Rev. B.B. Wisner.--Those of Charleston, S.C., to the Rev. Dr. T.C. Henry.--Those in Baltimore, to the Rev. William Nevins.--Those in Kentucky, to the Rev. John Breckenridge. All others will be good enough to make their remittances immediately to the Editor.

The policy proposed in this prospectus was largely carried out during the first four years of The Biblical Repertory. Most of the translations for the journal were made by James Marsh, President of Hampden Sidney College, J.W. Alexander, J.A. Alexander, Robert B. Patton, Professor in the College of New Jersey, and Charles Hodge. When Dr. Hodge sailed for Europe in October, 1826, the superintendence of the journal was undertaken by Professor Patton, according to a note inside the front cover of the issue for January, 1827.

However, the narrow range of the early issues was recognized almost immediately. Thereupon, Robert Patton during the absence of Mr. Hodge took it upon himself to indicate that the scope of the journal could be enlarged without radically altering Mr. Hodge's original purpose in founding The Biblical Repertory. His statement to the subscribers, prefixed to the issue for April, 1827, reads:

ADVERTISEMENT.

The original Plan of the Repertory permits a wider range of subjects, and a greater variety of matter, than has hitherto been introduced; as may be seen by the following paragraph from the Prospectus.

"This work may occasionally contain discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text, on the Ancient Versions, on Critical Editions; to furnish discussions of a Hermeneutical character; to bring forward interesting articles on the manners, customs, institutions, and literature of the East, on various points in Biblical Antiquities, and on the Literary History of the Sacred volume; to present Exegetical Treatises on important passages of Scripture, Biographical Notices of Biblical Writers, accounts of the most important Biblical works," &c.

The Subscriber, as temporary Editor, need offer, therefore, no apology for the miscellaneous appearance of the present Number.

Besides, the number of those on this side of the Atlantic, who take a lively interest in Biblical studies, conducted on an enlarged and liberal plan, is very small. Systems of Divinity, Theological Compends, and Doctrinal Essays, are more apt to be studied than the Bible; and the fundamental question, What does the Bible really teach? has not yet assumed that prominency in the Theological course of education which it deserves.

It is true, there are many circumstances which brighten the prospects of Biblical Literature in America. Under an impulse

which is just beginning to be felt from within ourselves, strengthened by the influence of popular writings from abroad, we are rapidly growing, with our Colleges and Seminaries, into a taste for those profounder investigations, which have for centuries characterized the learning of the Old World. As a necessary consequence, the attention of the young is beginning to be awakened to the subject of Exegetical Theology. The sentiment is becoming prevalent, that the extravagent interpretations and the petulant controversies, by which sectarianism is upheld, must yield for the most part to the systematic efforts of learning and piety, to ascertain precisely what the word of God--the universal standard--reveals.

Notwithstanding this, the number of Biblical scholars amongst us is exceedingly limited: And a work, designed to excite and cherish a taste for Biblical studies, especially those of a critical and exegetical character, will find but few congenial spirits ready to catch and diffuse the glow. The names of these few appear on our subscription list, not because they expect to derive information and profit from our pages, (for they generally anticipate us in their private reading and study) but from a laudable desire to aid in disseminating the knowledge which they relish themselves, and deem important for others.

If, then, the incomparably larger portion of our readers and subscribers are to be interested and profited by the Repertory, variety, to the full extent permitted by the original plan, must be introduced; and perhaps even more might be admissible, without detracting from the Biblical and Critical character of the work.

The subscriber indulges the hope, that the dawn of Biblical study among us is rapidly advancing; that the American youth, who

from time to time enrich their minds with knowledge in foreign lands, and catch the spirit of philological research, from the ardent and devoted scholars in whose atmosphere they are permitted to live, will soon be enabled, in their native land, to rally round a common standard, animated with the same enlarged views, and concentrating their energies with efficient co-operation--an invincible band, well equipped, and exerting a powerful influence on the Biblical Literature of our country.

R.B. Patton.

The "Association of Gentlemen,"
Charles Hodge, and the Leading Journal
of Presbyterianism: 1829-1871.

Charles Hodge returned from Europe in September, 1828. The fourth issue of this year, dated February, 1829, announced that Mr. Joseph Addison Alexander would be associated with Dr. Hodge in the superintendence of the publication, and that the plan of the journal, while not essentially changed, would be modified to adapt it to a larger class of readers. Messrs. Carvill of New York were to end their responsibility as publishers with the last issue of 1828, and thereafter all payments and communications of any kind were to be addressed to Mr. Alexander. The price was to be reduced from four dollars to three, if payment was received in the first six months of the year.

The first number of the year 1829 appeared under the old title, which was continued through the October issue. Dr. Hodge's name was absent from the cover of the magazine, and the back cover of the magazine printed a note requesting that all correspondence be sent to Mr. Alexander. However, the general title page for the whole year, printed in the October issue for binding at the front of the volume, revealed the changes that were being effected. The new title reads: Biblical Repertory. A Journal of Biblical Literature and Theological Science, Conducted by an Association of Gentlemen. With this new title page there was printed a circular letter which had been addressed to all members of the General Assembly which met in Philadelphia in May, 1829.

This letter presents a remarkable statement of the aims of the periodical. It looked forward to a definitely

popular journal which could be read by all intelligent Christians; it proposed to include within its scope an even wider range of topics than was to be found in the weekly and monthly publications of the religious press, and to discuss pertinent aspects of philosophy and general literature; to treat the relation between sound orthodoxy and vital religious activity; to discuss the history of doctrine and church polity; and to pay special attention to religious education. And with this wide range of topics it was to have a distinctly Biblical emphasis.

The full text of this document merits careful study.

ADVERTISEMENT

At the beginning of the next year, this work will appear under the title of Biblical Repertory and Theological Review, and may thenceforward be considered as embracing in its plan the whole range of theological and religious subjects. The work is now, and will continue under the direction of an association of gentlemen, who have received pledges of aid from distinguished writers in various parts of the Union. It will be published, as heretofore, at Princeton, quarterly; but on a new type, and will contain a greater amount of matter. It is expected that a permanent arrangement will be shortly made with a gentleman of high qualifications, who will devote his whole time to the superintendence of the work. The design of this Journal, and its claims upon public patronage, may be gathered from the following circular letter, issued at Philadelphia, during the sessions of the last General Assembly:

Dear Sir,

The undersigned most earnestly ask your serious attention to the subject of the following communication.

The influence of the press has never yet been fully appreciated. It is the power which forms and controls public sentiment, and governs the government. This power, however, is chiefly attributable to the periodical press. It is felt in this form in every department of human life. Experience shows that it admits of as easy an application to religion, as to any of the affairs of this world. It is undeniable that a man's doctrinal opinions and his course of action are, in a great degree, regulated and determined by the periodical publications which he is accustomed to read.

It is, therefore, justly a matter both of surprize and regret, that while wealth and talent of high order are enlisted to establish and support political and literary periodicals, many of which are unfavourable to the cause of religion, the church should, to a great extent, neglect this instrumentality. Already have many important advantages been lost by this strange and inexcusable inattention. Greater evils will ensue--evils the magnitude of which no man can measure--unless the friends of true religion can be awakened from their apathy, and brought to put forth efforts corresponding to the importance and urgency of the case.

It is true indeed, that at present, a number of respectable weekly and monthly publications are in limited circulation, and exert a valuable influence on the cause of Christian benevolence. They are, however, chiefly vehicles of intelligence, or repositories of brief, and therefore often unsatisfactory discussions of doctrinal and critical subjects. There is, then, a place, and an urgent call, for periodicals of a higher character and a wider range of subjects.

Several years ago, the Professor of Biblical Literature, in the Seminary at Princeton, undertook to publish a quarterly journal (the Biblical Repertory,) the exclusive object of which was to assist ministers and candidates in the criticism and interpretation of the Bible. Experience, however, has shown, that the time has not yet arrived, when a work of this kind can be adequately supported in our country. It was therefore thought expedient, at the beginning of the present year, to make a change in the character of this publication. It is intended hereafter, to conduct it according to the following plan.

1. The original design of the work, instead of being wholly laid aside, is to be so modified, as to adapt it to the use and benefit of all intelligent Christians. The Bible is the only source of authentic information on the doctrines and duties of Christianity. The Bible is about to be placed in every family in the nation. The right of private judgment, in this free country, is unequivocally admitted. It is therefore of the utmost importance to afford to the people, every possible facility for a right understanding of the divine oracles. To accomplish this is to be one of the primary objects of the Biblical Repertory, in its present form.

2. Philosophy and literature in every age have exerted a powerful influence on religious sentiment and doctrine. This will be the case until the Bible shall have established a complete and universal supremacy, and men shall have learned to submit without reserve to Scripture, fairly interpreted. This work, then in accomplishing its great purpose, of assisting in forming right opinions on the meaning of the Bible, must bring under strict and impartial review, the philosophy and literature of the time; and show their influence, whether for good or evil, on biblical interpretation, systematic theology, and practical religion. In doing this, it will be necessary to detect and expose the error, common in every age, of founding religious doctrines on insulated passages, and partial views of bible-truth; or forcing the Scriptures to a meaning which shall accord with philosophical theories.

3. The circumstances belonging to every age produce a tendency to some particular form of error, so as to make it the epidemic of the period. At one time men are disposed to be

satisfied with a heartless and inactive orthodoxy. At another, religious action is represented as every thing, and its stimulus is substituted for those deep inward feelings which mark the character of thorough piety. It will be the business of this Journal carefully to notice, and faithfully to exhibit dangers of this kind.

4. The history of religious doctrine and opinion will be given in the progress of the work as far as the nature of the case will admit; the revival of old and exploded doctrines will be noticed; and their effects on vital religion as clearly as possible exhibited.

5. The influence of different principles of ecclesiastical polity on piety, morals, literature, and civil institutions will form a subject for careful consideration.

6. It will be left for the monthly and weekly publications to communicate religious intelligence: but at the same time, the various enterprizes of Christian benevolence will be observed with the deepest attention and interest, and sustained with all the zeal and talent which can be brought to aid the mighty cause. Especially the vast and growing importance of Sabbath Schools will be duly appreciated. The books employed in them will be strictly examined; and it will be reckoned a more valuable service to lend efficient aid in securing to these publications a suitable character, than to control, if that were possible, the literature and philosophy of the whole nation.

7. Such attention, however, as the limits of the work will permit, will be bestowed on the important interests of general knowledge; and select literary information will be given with every number.

8. The work is not designed to be controversial in its character, but to state temperately and mildly, yet firmly and fearlessly, Bible truth in its whole extent.

9. As soon as circumstances will admit, a suitable editor will be procured, who will give his entire time, labour and talents to the work. In the meanwhile it will be conducted by the present editors, with the assistance of a number of able writers, who are pledged to contribute regularly to its pages.

Along with this letter you will receive a Prospectus; and this detail of particulars is given for your own private use; that you may be enabled to explain fully the nature and design of the publication.

And now, dear sir, will you not look through the country in the length and breadth thereof--will you not consider the power of that instrumentality which the press affords--and resolve to do your very best in promoting the circulation of this Journal? As a patriot, will you not endeavour, by diffusing principles of sound knowledge and true virtue, to preserve the institutions of our country, and render them perpetual? And, as a Christian, will you not favour a plan, the design of which is to exhibit the truths, and enforce the precepts of the Bible; to assist in putting down error; and promoting that charity which delights to save a soul from death?

It is certain that an enterprize, such as that here proposed, cannot be supported unless the members, and especially the ministers of the church, will resolve at once to sustain and bear it onward.

Ashbel Green
Samuel Miller
Thomas H. Skinner
James Hoge

Archibald Alexander	Henry R. Weed
John H. Rice	William Nevins
Ezra Fisk	Joseph Sanford
Ezra Stiles Ely	Thomas I. Biggs
Francis Herron	Samuel L. Graham
Thomas Cleland	Luther Halsey
Samuel H. Cox	

Philadelphia, May 21st, 1829.

TERMS

The Biblical Repertory & Theological Review is published quarterly, at Three Dollars per annum, if paid within the first six months; or Four Dollars if the payment be longer deferred. Each number will contain at least 150 pages.

All communications to be addressed to "the Editors of the Biblical Repertory and Theological Review," Princeton New-Jersey.

The seventeen ministers of the Church who signed the circular letter represented varying emphases of Presbyterian belief. When the division of the Church into Old School and New School General Assemblies occurred, almost one third of the signers found their way into the New School branch of the Church. It is evident, therefore, that The Biblical Repertory was not originally designed to be a partisan publication but was to make its appeal to the Church as a whole.

Dr. Hodge did not sign the letter, and his name did not now appear on the title page of the Repertory as its editor. Editorial responsibility was now carried by an "Association of Gentlemen," composed of the leading contributors to the journal. In this informal group were Charles Hodge, Archibald Alexander, and Samuel Miller, all professors in Princeton Seminary, and James Carnahan, President of the College of New Jersey, John Maclean, Professor and later President of the College of New Jersey, and Albert Baldwin Dod, then tutor in the College, and of course, Joseph A. Alexander and James W. Alexander. We may assume that Robert Patton, formerly editor during Dr. Hodge's European tour, was an active member of this coterie, and may have been an important member through his influence on Dr. Hodge until he left Princeton. Perhaps such men as Rev. John William Yeomans, Professor Marsh, Professor Bush, and R.J. Breckinridge were at times consulted. The "Association of Gentlemen" would appear to be a larger group than was formerly thought.

The Association met regularly in Dr. Hodge's study to discuss every important article submitted for publication and to formulate the general policies of the magazine on questions of theology and of ecclesiastical polity. As an example of their procedure, the debate concerning the article on the General Assembly of 1837 is striking. Dr. Hodge writes: "It appears, from a minute made at the time, that the article on the General Assembly, in The Princeton Review, as first prepared, did not meet the views of its conductors. 'The conductors of the Repertory,' the minute states, 'met a second time (July 19, 1837) to decide on the article on the Assembly. Dr. Miller and Dr. John Breckinridge approved of the action of the Assembly respecting the three Synods in toto. Professor John Maclean thought it might be justified, but would have preferred Dr. Cuyler's plan. Dr. Alexander disapproved of it on the ground on which it was placed by the Assembly. Professors J.W. Alexander, Dod, and Hodge, disapproved, and would have preferred Dr. Cuyler's plan. These three wished that idea to be expressed in the Repertory. It was decided to leave out the portion containing that expression -- leaving it, as was supposed, undecided how the conductors viewed the matter. To this course all ultimately assented except Professor Hodge. He objected on the ground that the impression made by the article as it now stands, would be that the conductors decidedly sustained the measure in question.' As his associates did not agree with him as to that point, he was, of course, overruled."

However, editorial control was at times apparently not very strict. While general agreement on policy was usually sought, the failure to achieve uniformity of opinion was occasionally admitted openly. An interesting instance of such an admission occurred in 1847, when, in response to criticism of the position taken by Charles Hodge himself in his article on the General Assembly, the Repertory said: "This periodical has no one responsible editor. This arrangement, while it has its advantages, is attended by some inconveniences. No one writer can be sure that his colleagues agree with him in all the views which he advances, though there may be such a coincidence as enables them to give the work a decided and consistent character..."

Although Princeton Theological Seminary was clearly the home of the Association, the professors endeavored to prevent an identification of the Repertory with the Seminary. The Repertory for 1835 (p. 57) said: "It ought to be known that the editors of this work, as such, cannot be identified with any public institution, or its officers. We protest against any such attempt." Later in the same article (p. 132), when reference was made to Princeton, the Repertory explained: "By Princeton, we mean the six or eight Presbyterian ministers dwelling in that place." The articles were printed without the names of their authors, so that subscribers remained in ignorance of the identity of the writers. Probably no motive other than caution led to this practice in the early days of the Repertory. But when in 1846 Charles

Hodge suggested that a review be reprinted anonymously in Scotland, he confided to a friend: "You know that a man can talk very 'big' when he is speaking behind a curtain, and in the name of a whole class of men -- the Old School party for instance -- when he would feel rather foolish if the curtain were suddenly drawn up, and only one little fellow seen standing there." This anonymity appears strange in the eyes of modern critics, yet today similar insinuations of wide support, now made with the use of names of friends and of publicity seekers, are still the favorite device of religious journalism.

Few will deny to Dr. Charles Hodge the outstanding position among the "Association of Gentlemen." He was, in a special and unique sense, the sole editor of the Repertory throughout many years, in so far as a periodical conducted by an Association can be said to have an editor in this sense. Yet the fact remains that, because of the very informal nature of such an Association as the Gentlemen of Princeton formed, it was more or less inevitable that editorial tasks of various kinds were divided among several persons. It was this division of editorial work, in all probability, that led to later claims that persons other than Dr. Hodge were "editors" of the Repertory. Thus we read, on the authority of H.C. Alexander, that Mr. Patton was a coeditor of the Repertory until he left Princeton in 1833. James W. Alexander also was an editor for a time. He wrote in his letter of October 24, 1829: "A partial engagement has been entered into by the directing committee of The Biblical Repertory and Theological Review [its

additional title, to make me editor (I still residing in Trenton)." He was thought by his brother, J.A. Alexander, to have served as editor even after he left Trenton to become editor of the Presbyterian; and it is clear from his letters that his responsibility to the Repertory remained quite heavy for some years. He was probably always an important member of the Association; he was, for example, present when the deputation of Old School leaders visited Dr. Hodge in 1836 to protest the attitude of Princeton Seminary and of the Biblical Repertory, and when the article on the General Assembly of 1837 was debated by the Association of Gentlemen. The Index Volume of the Biblical Repertory states simply that "he served for a time as its editor." His claim to this honor is perhaps conceded by Dr. Hodge in his letter to John Hall in 1860, when he wrote "I had entirely lost sight of the fact that Dr. James Alexander was ever the editor of the Princeton Review, or that after 1829 it ever had an editor. It was conducted by an Association of Gentlemen in Princeton and its vicinity from 1829 until after the death of Archibald Alexander."

His younger brother, Joseph Addison Alexander, was engaged in editorial work at various times. Early in 1829 he was associated with Mr. Hodge in the superintendence of the Biblical Repertory, and handled at least the correspondence and the proof. In 1829-1830 he was a teacher at Mr. Patton's Edgehill School, from 1830-1832 he was professor at the College of New Jersey; from April, 1833, to May, 1834, he was in Europe. Upon his return he was,

until 1838, assistant instructor in Dr. Hodge's department of Oriental and Biblical Literature. He is reported to have been responsible for the change in name to The Biblical Repertory and Princeton Review when he became editor; this change was made in January of 1837. But his biographer, H.C. Alexander, states that he was not yet editor in April, 1837. His letter of January 11, 1838, states "The January number of The Princeton Review is through the press at last. Since it was put to press, Mr. Dod has consented to become the editor, conjointly with myself. To this condition I have agreed for the purpose of obtaining his services for the work." Since the January number appeared from the hand of "the new editor," we may conclude that J.A. Alexander became editor in 1837 and that he directed the issuing of the number for January, 1838, and that thereafter he had the assistance of Mr. Dod. In any event, he is thought to have been editor, whatever his precise duties may have been, when "the flagrant outbreak" between the Old School and the New School occurred. His work as editor involved not only the revising of articles for publication, but sometimes even the completing of articles begun by others.

In 1837 the title of the journal was changed to The Biblical Repertory and Princeton Review. At this time, the Repertory ceased to refer to the "Association of Gentlemen in Princeton and its Vicinity," although the association continued. The advertisement printed in the April, July, and October issues expressly stated that there would be no change in the editorial department. The advertisement

carries also the following endorsement:

"In order to promote unity of sentiment on topics of vital importance to the interests of the Presbyterian Church, and to present able discussions of subjects of general interest to Christians, the undersigned think that some such vehicle is needed, and will go far, if generally patronized, to allay the present difficulties of the Church. We therefore cheerfully recommend the Biblical Repertory to the Christian public." This letter was signed by more than thirty prominent supporters of the Old School. The recommendation was printed also in the first three issues of 1838. The advertisement for the April issue of 1837 carries also the recommendation of the Synod of South Carolina and Georgia.

In 1840 the Repertory incorporated the Literary and Theological Review, which had been published in New York since 1834 by Leonard Wood, Jr., with the advice of an "Association of Gentlemen in the City of New York, and its neighborhood," and was later edited by Charles D. Pigeon.

The name of Matthew Boyd Hope, a graduate of Princeton Seminary in 1834, financial secretary of the Board of Education, later professor in the College of New Jersey, appears on the title page of the Repertory as its publisher from 1840 to January, 1848, and he is reported to have handled the financial affairs of the Biblical Repertory until 1856. Samuel Miller had died in 1850, and Archibald Alexander in 1851. Inside the front cover of the issue for April, 1853, was printed the following notice: "This

Journal was for a number of years conducted by an Association of Gentlemen. By the death or removal of its members, that Association has been almost entirely broken up. The work, until further notice, is to be conducted under the editorial responsibility of the subscriber. Charles Hodge. Princeton, April, 1853."

In the year 1856, Dr. Hodge's name again appeared on the title page of the review. At the close of 1868, he was able to obtain the assistance of a coeditor, Dr. Lyman H. Atwater. Dr. Atwater had been a valiant defender of orthodoxy in the Congregational Church, and had formed a deep friendship with Dr. Hodge even before he became a Presbyterian when he accepted a professorship at the College of New Jersey in 1854. He is thought to have carried the greater burden of editorial work beginning in 1869 because of Dr. Hodge's age. In 1870 and in 1871 the cover adds, after the names of the two editors, "with the special co-operation of Rev. W.M. Jacobus, D.D., Rev. William Henry Green, D.D., Rev. Edwin Hall, D.D., President C.A. Aiken, Rev. John Forsyth, D.D., Rev. Wm. M. Blackburn." However, these names did not appear on the title pages of the bound volumes.

The men in charge of the Biblical Repertory were naturally its most important contributors. Charles Hodge, who because of a painful lameness could not for a long period of time leave the campus of Princeton Seminary, wrote voluminously. The articles attributed to him number more than one hundred and twenty. Archibald Alexander, who well merits the name of the founder of the Princeton

School, wrote about seventy-six articles. Samuel Miller contributed about twenty-five articles. James W. Alexander prepared more than one hundred articles, while his brother, Joseph Addison Alexander, wrote for the review more than ninety. Lyman Atwater wrote about sixty-five. Other influential authors who wrote for the Repertory were Albert Baldwin Dod, John Forsyth, William Henry Green, John Hall, Matthew Boyd Hope, James Clement Moffat, Samuel Tyler, and John William Yeomans.

The Biblical Repertory, because of the scholarly work of these men, had, up to this time, wielded a powerful influence within Presbyterianism. Especially noteworthy were the annual reviews of the deliberations and actions of the General Assembly, which were begun in 1835 by Charles Hodge, and appeared without interruption until 1868. All of these were written by the same hand, with the exception of that for the year 1841, when the publisher, Matthew Boyd Hope, composed the article, and that for the year 1868, when the associate editor, Lyman Atwater, prepared the main article. In the latter year, Dr. Hodge contented himself with an article entitled, "Presbyterian Re-union--The Protest and Answer," in which he expressed his doubts regarding the wisdom of re-union. Eagerly awaited by the ministry each year, these articles gave a running discussion of the debates on all important subjects discussed, and attempted to appraise the validity of the various arguments in the light of the principles of Church polity and the theological tenets of Old School Presbyterianism. In the early days, they were noted for

their independence, and evoked many criticisms of the policy of the Biblical Repertory and of the Theological Seminary. On July 27, 1837, he had written to his brother with regard to the Old School Controversy, "The Repertory will not be made a party concern I am persuaded. Its conductors would rather see it die." The conductors of the review were clearly Old School as far as their theological sympathies were concerned, but they frequently questioned the wisdom of the policies advocated by the leaders of the Old School party. Indeed, the distrust of Princeton Seminary by some members of the Old School became so great that wild rumors were spread that the Seminary was about to become New School, and that a new Old School seminary was being planned to replace Princeton.

In the later years, either because the high Calvinism of Hodge became a little more rigid, or because, as he himself claimed, the alteration in the outlook of the Old School itself made his unchanged opinions appear less moderate than formerly, the articles on the General Assembly were considered rather dogmatic. Yet in addition to strictly theological topics, which usually were debated with considerable animus, the review frankly discussed such practical issues as the Voluntary Societies and the Boards of the Church, Presbyterian policy and Episcopacy, slavery, the temperance question, the division of the Church in 1838, the Civil War, and the reunion of the Churches in 1879. Many of these issues were treated with brilliance and moderation, yet severe criticism could hardly be avoided in any open discussion of these subjects.

Dr. Hodge's own account of the attitude on these debatable questions is recorded in the Index Volume which gives a "Retrospect of the History of the Princeton Review," but his survey should be compared in every case with the articles published on these subjects. Dr. Hodge was inclined, at this late date, to glory in the controversies in which he had been engaged. He wrote in the Index Volume (pp. 3-4): "That a Journal consecrated to the support of truth should be controversial, is a matter of course; it is a law of its existence, the condition of its usefulness." Yet he concedes that sometimes the Review had failed to preserve the spirit of humility and charity with which controversy should be waged.

Dr. Hodge's most notorious statement concerning the Review is the one that frequently is quoted by those who do not fully understand it. He wrote: "Whether it be a ground of reproach or of approbation, it is believed that an original idea in theology is not to be found in the pages of The Biblical Repertory and Princeton Review from the beginning until now." With this may be compared his words at the celebration of the semi-centennial of his professorship: "I am not afraid to say that a new idea never originated in this Seminary." These statements did not, of course, refer to his continual concern for scholarship, for progress, and for the policy of the Church in its changing environment. They are statements that pertain to theology proper, and are simply a reaffirmation of the point of view of the Protestant Reformation that the Bible contains all the basic facts of theology, and

that the ground of faith should not be shifted to metaphysical speculation. Few reputable theologians dissented from this point of view, however much they may have disliked the polemical implication of his words, and however differently they may have interpreted the Bible itself.

It should be emphasized that the conductors of the review had no narrow view of its function. They believed that literary, philosophical, and scientific fields were pertinent to the aim of the Repertory, and many articles on these topics were published. Perhaps the most customary form of introducing these subjects was by means of the review article, for which the Princeton Review was famous. Indeed, the range of diverse topics included, in addition to philosophy and science, articles and reviews such as the following: "The Valley of the Mississippi" (1832); "A Course of Legal Study" (1837); "Analytical Geometry" (1841); "Agricultural Chemistry" (1844); "Education in Bengal" (1843); "The Coast Survey" and "Observations on Color Blindness" (1845); "A Cheap Presbyterian Newspaper" (1850); "A Survey of the Great Salt Lake in Utah" (1852); "Ventilation of Churches" (1853); "Inductive and Deductive Politics" (1860); "The Mercer County Teachers' Institute" (1863); "The Census of 1860," "Mason and Dixon's Line," (by an ex-moderator of the General Assembly), and "What is the Use of Breathing" (1865).

The fame of the Biblical Repertory's articles and reviews spread far beyond the borders of America. Testimony to its influence in Great Britain may be found in the non-conformist journal, the British Quarterly Review, which states, in the issue for January 1871 (Vol. 53, p. 8-9):

From British Quarterly Review

Vol. 53 (1871) p. 8-9

The Princeton Review is the oldest quarterly in the United States. It was established in 1825 by Dr. Charles Hodge, the well-known commentator on the Epistle to the Romans, who was then, and still is, a Professor in the Princeton Theological Seminary; but it was not till 1829 that it ceased to be a mere repertory of selections from foreign works in the department of Biblical literature. It is, beyond all question, the greatest purely theological review that has ever been published in the English tongue, and has waged war in defence of the Westminster standards for a period of forty years, with a polemic vigour and unity of design without any parallel in the history of religious journalism. If we were called to name any living writer who, to Calvin's exegetical tact, unites a large measure of Calvin's grasp of mind and transparent clearness in the department of systematic theology, we should point to this Princeton Professor. He possesses, to use the words of an English critic, the power of seizing and retaining with a rare vigour and tenacity, the great doctrinal turning-points in a controversy, while he is able to expose with triumphant dexterity the various subterfuges under which it has been sought to elude them. His articles furnish a remarkably full and exact repository of historic and polemic theology; especially those on 'Theories of the Church,' 'The Idea of the Church,' 'The Visibility of the Church,' 'The Perpetuity of the Church,' all of which have been reproduced in English reviews. The great characteristic of his mind is the polemic element; accordingly we find him in collision with Moses Stuart, of Andover, in 1833, and with Albert Barnes in 1835, on the doctrine of Imputation; with Professor Park, in 1851, on 'The Theology of the Intellect and the Theology of the Feelings;' with Dr. Niven, of the Mercersburg Review, in 1848, on the subject of the

'Mystical Presence,' the title of an article which attempted to apply the modern German philosophy to the explanation and subversion of Christian doctrines; with Professor Schaff, in 1854, on the doctrine of historical development; and with Horace Bushnell, in 1866, on vicarious sacrifice. In fact, a theological duel has been going on between Andover and Princeton for nearly forty years, the leading controversialists of Andover being Stuart, Park, Edward Beecher, Baird, and Fisher, and those of Princeton, Hodge, the Alexanders, and Atwater. Hodge has contributed one hundred and thirty-five articles to the Review since its commencement; Dr. Archibald Alexander -- a venerable divine, who resembled John Brown, of Haddington, in many respects -- contributed seventy-seven; his son, Dr. James Waddel Alexander, twice a Princeton Professor, and afterwards pastor of the wealthiest congregation in New York, contributed one hundred and one articles; another son, Dr. Joseph Addison Alexander, the well-known commentator on Isaiah, contributed ninety-two, mostly on classical and Oriental subjects; and Dr. Atwater, another Princeton professor of great learning and versatility, contributed sixty-four on theological and metaphysical subjects. The articles in the Princeton on science, philosophy, literature, and history, have generally displayed large culture and research. The review of Cousin's Philosophy, in 1839, by Professor Dod, was one of the most remarkable papers that appeared on the subject in America, and was afterwards reprinted separately on both sides of the Atlantic.

Reunion, the United Journals and the sale: 1872-1884

Shortly after the reunion of the Old School and New School general assemblies in 1869, efforts were undertaken to effect, as one voluntary phase of the reunion, an amalgamation of the Old School Biblical Repertory and Princeton Review with the New School periodical The American Presbyterian Review. The latter review had been representative of New School Presbyterianism for some time. It had begun as the American Theological Review in January, 1859, and was designed to be "a quarterly journal, meeting all the wants of those churches that stand on the common doctrinal basis of Congregationalism and Presbyterianism contained in the Westminster Assembly's Shorter Catechism." The editors were not listed on the title pages of the first two volumes, but the third and fourth volumes stated that the editor was Henry B. Smith, aided by Roswell D. Hitchcock and others. Its articles were signed. In 1862 this periodical absorbed The Presbyterian Quarterly Review, which had been published in eleven volumes from June, 1852, to October, 1862. The latter had been edited by Benjamin J. Wallace until his death in July, 1862; the associate editors had been Albert Barnes, Thomas Brainerd, E.W. Gilbert, Joel Parker, with the assistance of professors in New York Union, Auburn, and Lane Theological Seminaries. Articles in this periodical were not signed. When in 1863 The Presbyterian Quarterly Review united with the American Theological Review, it began a new series under the title American Presbyterian and Theological Review. It was edited by Henry B. Smith and J.M. Sherwood, and it was

published by the latter; the associate editors were Albert Barnes, Thomas Brainerd, John Jenkins, Roswell D. Hitchcock, (of Union), Jonathan B. Condit (of Auburn), and George E. Day (of Lane). This periodical was published in six volumes from 1863-1868. It began a new series in 1869 under the title The American Presbyterian Review, and was under this name edited by Henry B. Smith, and J.M. Sherwood, with their associate editors, Albert Barnes, Roswell D. Hitchcock, and Jonathan B. Condit. The publisher was J.M. Sherwood.

The union of these two representative magazines, the American Presbyterian Review and the Biblical Repertory and Princeton Review, was effected with the January issue of 1872. The editors were Henry B. Smith and Lyman H. Atwater. The agreement of union provided that each coeditor should retain liberty of action in admitting suitable articles to the review, and that, should one of the two editors resign or die, the rights of his party would be protected. The prospectus announcing the union was issued with the first number of The Presbyterian Quarterly and Princeton Review in 1872. It proposed that the new magazine should "contain and combine the distinguishing merits of both the former periodicals..." in the effort to achieve "... one strong review, meeting all the wants of our great Presbyterian Church."

The full text of this announcement reads:

PROSPECTUS FOR 1872

of the

PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW

Announcement by the Editors.

The Rev. J.M. Sherwood feels compelled, by the state of his health, to retire from the editorial department of the American Presbyterian Review, with which he has been so long and honorably associated. This furnished an occasion for a renewed conference with the editors and proprietors of the Princeton Review, as to the practicability of a union of these two quarterlies. The result is that all the supposed difficulties have been surmounted, and these two Reviews are now united under the joint and equal control of the undersigned, their former editors, with the title of

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW

In making this arrangement we do not at all intend to merge the two Reviews in one, different from both, but rather to unite them in one which shall contain and combine the distinguishing merits and characteristics of both the former periodicals, and which have given them influence and power. The friends of each, while losing nothing of either, will gain the advantages of both. Each editor retains the same liberty as hitherto of advocating or allowing to be advocated, whatever, in his judgment, is entitled to a hearing; due regard being had to the courtesies of debate, and, in case of difference, the editors, or writers, will assume the responsibility over their own signatures. The editorial, literary, and fiscal resources of both are combined. Enlisting the whole range of the

contributors to both periodicals, with important additional aid, we may readily secure a higher average grade, with an increase in variety and quantity of the contents. By enlarging the size to about 200 pages each quarter, or 800 pages a year, we shall also be able to enrich the Review with choice selections from the British and continental periodicals. Thus more may be gained by the union than could have been given by both apart.

We shall endeavor to make the Presbyterian Quarterly and Princeton Review, a repertory of essays and discussions upon theological, ecclesiastical and philosophical subjects, important to the members of the Presbyterian Church, and which have elsewhere no adequate organ. In its literary intelligence and criticisms, as well as in the general quality of its contents, we hope to make it stand in the front rank of our American religious Quarterlies. It will strive to elucidate and defend the Evangelical Faith and Order of our Standards; to enlighten and arouse the Church to its proper responsibility and work; to discuss measures of Christian evangelization and edification; to keep abreast with the vital issues between Scepticism and Faith, especially as found in the materialistic, and pantheistic tendencies of the times; and, to confront all oppositions of science falsely so called.

The Princeton Review is the oldest of our religious Quarterlies, having been in existence nearly half a century: the Presbyterian Review has been published about a quarter of a century. In our reunited church they already reach many of the same readers. There seems to be no sufficient reason why both should be continued with inadequate support, when by their union we may have one strong Review, meeting all the wants of our

great Presbyterian Church. We have come together, yielding to a desire widely cherished and often expressed; and we confidently appeal to our ministers, elders, and church members, and to the friends of evangelical religion and of an elevated Christian literature, to give us a hearty support, and to enable us to make the Quarterly what it ought to be--worthy of our church, and a bulwark to the highest interests of morality and religion in our country. The better it is supported, the better we will make it. In any event, it will more than repay its price to its subscribers by a larger amount of solid and valuable matter than can elsewhere be obtained at the same cost. We have made our response to what we believe to be the voice of our church in respect to this union; we look, in return, for that generous aid which has been largely promised. Let us at least be able to send it, at cost, to all our missionaries at home and abroad.

We are happy to add that the services of Mr. Sherwood, so experienced in such matters, will be given to the Review, as publisher and business manager, to whom all letters belonging to this department should be addressed.

Henry B. Smith, and Lyman H. Atwater,

January 1, 1872. Editors.

Terms of the Review for 1872

1. One Subscription $3.50. Two Subscriptions or one Subscription for two years, $6.

2. To ministers whose salary does not exceed $1,000--$3. Two Subscriptions or one for two years, $5.

Theological Students and Foreign Missionaries, $2.50.

3. When the salary is but $700, or less, $2 only, in order to bring it if possible within reach of all our pastors,

whether serving Missionary churches or not.

If not paid in advance--i.e. during the first quarter--Fifty cents additional will be charged in all cases.

Money may be sent at the Publisher's risk, if the letter is "Registered."

MSS. intended for the Review, and books sent for notice,, may be addressed either to Dr. H.B. Smith, 108 E. 25th Street, New York, or Dr. L.H. Atwater, Princeton, N.J. All business communications send to the subscriber.

All mail subscribers will receive the Review direct from the New York office.

Address J.M. Sherwood,

P.O. Box 2783, New York City.

The advertisement of the publisher, Charles Scribner & Co., on the back cover of the magazine, reprinted the following paragraph, which had been used on the cover of the Princeton Review as early as January, 1870: "While it will continue to support, with whatever ability it can command, the great system of doctrine defined in the Westminster symbols, which are adopted by all the Presbyterian bodies of America and Great Britain, and, to a considerable extent, by other communions, and to deal with science, philosophy, and literature at their points of contact with religion, it will labor earnestly to cement and consolidate the Re-union of the Presbyterian Church in truth, charity, and unity; and to make it a blessing to the church and the world. Having been firmly established years before the schism of 1838, the Princeton Review will strive to do its part in moulding the future of the Re-united Church in accordance with the standards which form the basis of the re-union."

The united periodical thus began with every prospect of success. Despite the outraged protests of some who, shocked that the amalgamation occurred in the very year of the celebration of the semicentennial of Dr. Hodge's professorship, raised the cry of "Treason to Princeton, to Princeton theology and to Princeton Seminary," the periodical had great promise of usefulness. Its pages carried essays and reviews by scholars and ministers prominent in the reunited church. Princeton Seminary was represented by articles from such men as William Henry Greene, A.T. Magill, and Charles A. Aiken. Other contri-

butors closely associated with the Princeton tradition were Lyman H. Atwater, Dr. James McCosh, John Maclean, E.D.G. Prime, and Francis Landey Patton. In 1876 Charles Hodge himself contributed an article on "Christianity without Christ." Dr. Henry B. Smith withdrew because of illness in 1873, and his place as coeditor was assumed by James M. Sherwood, formerly coeditor in the management of The American Presbyterian Review. The latter had been the publisher of the united journal since 1872, and continued in this capacity until the sale in 1878. The articles were signed by their authors, a practise to which the Princeton Review of 1871 had accepted, and which had been employed by most New School periodicals with the notable exception of the Presbyterian Quarterly Review.

The venerable Dr. Hodge died on June 19, 1878. Shortly before his death occurred one of the most startling events in the history of the Review. When the number for January, 1878, appeared, the name was no longer The Biblical Repertory, but simply the Princeton Review. And while well-known authors were now published in a more pleasing and more expensive format, the Princeton Review had dropped from its title page without any explanation the names of both its former editors. The Presbyterian of January 26, 1878, complained that "it is without responsible editor or editors," but approved the articles published. The Presbyterian of February 9th was still in ignorance of the plans of the new owner of the Review, but printed the news that the magazine had been sold and that Mr. J.M.

Sherwood was complaining of being ejected from his share in the management. The latter complaint was particularly serious, since his former coeditor, Mr. Atwater, was rumored to have some influence with the new editor. However, the Presbyterian gave credance to the report that the sale was in proper order. Dr. Hodge was not involved in the transaction. And while Mr. Sherwood lost the publishing of the review, it is evident that he had participated in the arrangements for the sale, for the cover for October, 1877, had carried a publisher's notice, signed by Mr. Sherwood, announcing in heavy black type that "there are special reasons why it is desirable to have these accounts settled before the close of the present year." The statement of editorial policy, printed on the cover of the issues from April to October, is quite interesting in view of the former history of editorial management, and may have looked forward to an entirely new policy. This note reads:

"The Editors deem it proper to remind their readers that they cannot be understood as endorsing all the views which may appear in articles not written by themselves, and that each writer is responsible for his own utterances. The Editors are responsible for the general character and tone of the articles they admit to the Review; it being understood, however, that they may, at their discretion, open it to writers who have a fair claim to be heard in favor of views not immoral or anti-Christian, from which one or both of the Editors may themselves differ, and which they may even see cause to controvert, or permit to be controverted, in their

pages. But when they permit such answers to any articles, they cannot give place to any violation of the strictest courtesy between the controvertists."

The new owner was Mr. William Libbey, who was associated with the department store of Alexander T. Stewart. He installed as editor his son, Jonas Mason Libbey, who had graduated in 1877 from the College of New Jersey, and who was engaged in study abroad during 1878-1879. The latter was well trained for editorial work in general, but, as the Presbyterian stated on on February 9th, "he had not been a student of theology, and never would be." He published, of course, the contributions of his former teachers in the College of New Jersey and of their friends in the Seminary. But the magazine assumed almost immediately a more cosmopolitan air, for it carried articles from renowned professors of Yale, Harvard, Columbia, Williams, Johns Hopkins, Oxford, and from the Universities of Michigan, New York, California, St. Andrews, and Berlin. Few, indeed, were disposed to criticize the scholarly abilities of the enlarged group of authors, although many found fault with the lack of concern with the more practical affairs of the Church. Reviews of books were not printed and news and discussions of Presbyterian affairs were not included in the journal. The Presbyterian of March 15th complained of the inclusive nature of its contributors, and on July 12, 1879, accused it of semirationalism, and asserted that "with all its prestige it can no longer be accepted as a defender of evangelical faith." A bitter attack by a correspondent, "Presbyterian," in the issue of November 15, 1879, clamors:

"Let the editors cancel the word 'Princeton' in their title and suppress the deceptive announcement that their bi-monthly is a continuation of the genuine "Princeton Review!" This magazine finally ceased publication in 1884 after making a distinct contribution to theological scholarship.

Co-operative Founding of the Presbyterian Quarterly: 1880-1889

It had been evident almost from the very announcement of sale of The Presbyterian Quarterly and Princeton Review, which had taken the Church by surprise, that the Church was not willing to support the new management. Despite the many virtues of the new editor, any extensive modification of the theological bearing of the renowned journal was considered an unfriendly act, and could not be tolerated at a time when the Presbyterian Church was attempting to heal the breech between the former Old School and New School partisans. Agitation for a new periodical was widespread throughout the church. The result of these discussions was the formation of the Presbyterian Review Association, which was composed of the representatives of the six Presbyterian seminaries. All these Seminaries were represented on the editorial board, while the actual administration of the magazine was under the direction of two managing editors. Fittingly enough, the first named of the two managing editors was Archibald Alexander Hodge, then Professor of Didactic and Polemic Theology in Princeton Theological Seminary. Yet the leading and perhaps most important role in the establishment of the magazine was played by the other managing editor, Professor Charles A. Briggs, of Union Theological Seminary. Since the office of the new publication was in New York, his influence was very great in all the details of management. He became senior editor in October, 1882, when Dr. Hodge resigned because of ill health.

The announcement of the reasons for its appearance and the main outlines of its editorial policies were printed on pages 1-3 of the first issue of the Presbyterian Review for January, 1880. The new journal sought "to combine all the varied interests and sections of our Presbyterian Church in order to secure a review that will truly represent it by a strong, hearty, steady, and thorough advocacy of Presbyterian principles." All phases of theological science were to be treated, including cognate literary and philosophical subjects. These were to be discussed "... in a broad and catholic spirit, comprehending those historic phases of Calvinism which combined in the Presbyterian Church at the re-union on the basis of the Westminster standards, together with the symbols of the Reformed Churches." It was, therefore, "... a denominational review on the basis of the re-union of 1869," and a worthy successor to The Presbyterian Quarterly and Princeton Review of 1872-1877.

The text of the announcement of editorial policy reads:

THE IDEA AND AIMS OF THE PRESBYTERIAN REVIEW

There has been for some time a conviction, constantly widening and deepening, that a Review is needed that will adequately represent the theology and life of the Presbyterian Church. This need has been felt all the more that in former years our Church derived so much strength and advantage from the Reviews so ably conducted by Drs. Charles Hodge, Albert Barnes, Henry B. Smith, and others. Two years ago, the Presbyterian Quarterly and Princeton Review, which had gathered up into itself the various older Presbyterian Quarterlies, was sold out by the proprietors and editors, and the Princeton Review appeared in its place, devoting itself chiefly to Philosophy, Science, and Belles-Lettres, and presenting an array of scholarship and talent unprecedented in the history of periodical literature. Yet this very fact called the more attention to its defects in those very respects that made the older Reviews so important to the Presbyterian Church; consequently the desire for a representative Presbyterian Review grew to be so strong and irrepressible, that several efforts have been made during the past year, in various parts of the land, culminating in the present enterprise, which seeks to combine all the varied interests and sections of our Presbyterian Church in order to secure a Review that will truly represent it by a strong, hearty, steady, and thorough advocacy of Presbyterian principles. The managing and associate editors have been requested by a large number of theologians, ministers, and elders, in the various sections of the Church, to undertake this work on the following basis:

"The Review is to embrace in its articles the range of the theological sciences and cognate literary and philosophical subjects, with special attention to the leading questions of the day; giving the freshest results of Biblical criticism and historical investigation; full and thorough reviews of the most important theological publications in different countries; and brief summaries of theological intelligence and church statistics. It will be the aim of the Review to treat all these subjects in a broad and catholic spirit, comprehending those historic phases of Calvinism which combined in the Presbyterian Church at the re-union on the basis of the Westminster standards, together with the symbols of the Reformed Churches. The name shall be The Presbyterian Review. No article is to be published without the approval of both of the managing editors. The managing editors shall hold themselves, and be regarded as, responsible for the contents and internal character of the Review, the associate editors aiding them to secure its highest excellence, efficiency, and success. Prof. A.A. Hodge, D.D., of the Princeton Theological Seminary, and Prof. C.A. Briggs, D.D., of the Union Theological Seminary, are to be the managing editors. Prof. Herrick Johnson, D.D., of the Auburn Theological Seminary; Prof. S.J. Wilson, D.D., of the Western Theological Seminary; Prof. James Eells, D.D., of the Lane Theological Seminary; Prof. Francis L. Patton, D.D., of the Seminary of the North-west; and Rev. Talbot W. Chambers, D.D., of the Collegiate Reformed Church, New York, are to be the associate editors."

We take our stand, therefore, by the standards of the Presbyterian and Reformed Churches, which are the Word of God, the Westminster Confession and Catechisms, the Form of Government

and Book of Discipline, together with the symbols of the Reformed Churches. We take our position among the Quarterlies as a denominational Review on the Basis of the Reunion of 1869; all those historical phases of Calvinism which then combined, being represented in the editorial corps and the stockholders of the Review, securing a fair and equitable representation in its pages. We hope to secure the hearty co-operation of all parts of the Presbyterian Church in our work--not at the sacrifice of any convictions or methods, but rather by gathering together in unity the historic variety for the common welfare of the whole.

Our spirit is broad and catholic--the spirit of Reunion going forth in sympathy and love to those other branches of the Presbyterian Family which are not in organic union with us. We desire and earnestly seek their co-operation in the Review, and indeed that of all those who adopt the Presbyterian form of government, the Reformed or Calvinistic statements of doctrine, and the Evangelical principles of life and conduct, or who would study with interest our Presbyterianism from the point of view occupied by other Churches of Christ. While Presbyterian, we yet heartily rejoice in every good word and work on the part of other denominations, whom we respect all the more for firm adherence to their own principles. We will join them in the great Christian movements of the age--for the conversion of the nations, the overthrow of infidelity, and the extermination of vice and crime.

Uniting with our Presbyterian brethren throughout the world in the Presbyterian Alliance and with our Evangelical brethren in the Evangelical Alliance, we shall, notwithstanding, give our chief attention to the theology and life of the particular Church in which God has cast our lot, to labor for its progress with love and enthusiasm. We shall not hesitate to maintain and enforce

Presbyterian polity over against Episcopacy and Congregationalism; Calvinistic doctrine over against Lutheranism and Arminianism; while we unite with these, our brethren, in presenting a united and aggressive front to Romanism, Socinianism, Rationalism, and Communism.

The Review will be a theological Review, and, as such, comprehensive of the various departments of theological encyclopaedia. We shall endeavor to represent adequately all parts of theology, and yet propose to give our chief attention to those parts that seem from time to time to need defence or advocacy. Such departments we conceive to be at present--Biblical Criticism, Historical Investigation, Apologetics, Symbolics, Ethics, and the practical work of the Church. The Sciences, Philosophy, General History, and Belles-Lettres will have but a subordinate place; coming properly into our sphere only so far as they are related to the various departments of theology. A leading feature of the Review will be the careful examination and criticism of the most important publications in different countries. These will be prepared by a large number of professional scholars, who will each assume the subject most suited to him. There will also be a department for Biblical, Historical, and Bibliographical Notes and Queries including such theological intelligence and Church statistics as may seem appropriate to the design of the Review, without intruding on the field so well occupied by our numerous Presbyterian newspapers. We also propose from time to time to reprint, with notes, some of the more valuable documents and tracts illustrating the history of Presbyterianism.

The managing editors will be exclusively responsible for

the contents and internal character of the Review, but not in such a sense that they are to be regarded as adopting either jointly or individually the views advocated in the various articles, but in the sense that the contents and internal character of the Review will be in accordance with the original basis of agreement and reflect the various existing and previous characteristics of the Presbyterian Church. Each author will be held responsible for the views expressed in his article; the editors only for the propriety of admitting those views into the Review. The editors may not infrequently feel called upon to publish views to which neither of them can subscribe, and will be responsible only for the views expressed in the articles that bear their names.

Being fully persuaded of the infallible truth and divine authority of our whole Bible, we propose not merely to defend it against the assaults of Rationalism, but rather to attack Biblical criticism and exact historical investigation, and overcome it by the force of the truth which is divine and consistent wherever found, not fearing lest the foundations should be destroyed, if perchance we may find a few weak points in our extended lines that need strengthening and reinforcement.

Regarding theology as the queen of all the sciences, we do not propose to enter into warfare with any of them, but rather to employ all the results of true science, whatever they may be, for the advantage of theological science. We have no fear of the truth, or for the truth, but rejoice in it, and are assured that it is mighty and will prevail.

Sincerely receiving and adopting the Westminster Confession of Faith as containing the system of doctrine taught in the Holy

Scriptures, and approving the government and discipline of the Presbyterian Church, and the various symbols of the Reformed Churches, we confidently appeal to our ministry, elders, and people, and all friends of theological learning, to aid us in the advocacy of those principles which have been inherited by us as the most precious legacy of the great struggle for liberty and righteousness in Great Britain in the seventeenth century, and which in our own land have had so much to do with moulding its civil institutions, as well as with building up one of the strongest institutions for good in compact and well-organized Presbyterian churches.

The Editors.

Dr. A.A. Hodge was committed, during 1880, to the writing of the life of his father, Charles Hodge, and his labor as coeditor was performed for one year by Charles A. Aiken. R.B. Welch became the representative of Auburn Theological Seminary when Herrick Johnson moved to Chicago. The executive committee signing the prospectus for 1881 (issued with the numbers for October, 1880, and January, 1881) was composed of W.M. Paxton, M.R. Vincent, A.A. Hodge, and C.A. Briggs. Thomas H. Skinner replaced Patton when the latter moved to Princeton in 1881. Dr. A.A. Hodge was active as coeditor only until October, 1882, when his place was taken by Francis Landey Patton, Professor of the Relations of Philosophy and Science to the Christian Religion in Princeton Seminary. S.J. Wilson died in 1883, and was replaced by William H. Jeffers. In 1885 the following were added as associate editors: Robert Flint, Henry Colderwood, William G. Blaikie, Thomas Croskery, and William Caven. In 1887, the names of James Eells and Thomas Croskery no longer appeared on the title page, and Llewellyn J. Evans, J. Munro Gibson, and Thomas Witherow were added as associate editors. When Francis L. Patton became president of the College of New Jersey his place as coeditor was assumed at the end of 1888 by B.B. Warfield, professor of Didactic and Polemic Theology in Princeton Theological Seminary.

The Presbyterian Review, as a co-operative project representing varied points of view within the Reformed tradition, naturally published many of the contributions of the leading scholars of Presbyterianism. Princeton Theological Seminary was represented fairly well in its

pages. The first issue in 1880 carried articles by B.B. Warfield, a graduate of the Seminary and professor in Western Theological Seminary until his transference to Princeton in 1887, A.T. Magill, John DeWitt, and James Clement Moffat. Contributors in other years in addition to the above men included such outstanding scholars as William Henry Green, who had written for The Biblical Repertory and Princeton Review as well as for The Presbyterian Quarterly and Princeton Review, Robert Dick Wilson, Francis Landey Patton, A.A. Hodge, George Tybout Purves, William Miller Paxton, and John D. Davis. The Presbyterian Review, therefore, was an important publication for the scholarly writings of the professors of Princeton Seminary.

The Presbyterian Review ceased publication at the end of 1889. The ultimate cause of the disagreement probably arose from divergent interpretations of the "Idea and Aims" published in the first issue of the review. This statement of policy gave assurance that no article would be published without the approval of both of the two managing editors, promised that "the freshest results of Biblical criticism and historical investigation" would be presented, and pledged allegiance in broadly traditional phraseology to the recognized standards of the Presbyterian and Reformed Churches. Disagreement in the interpretation of these aims probably occurred from time to time. The debate on biblical criticism and inspiration in eight articles closed amicably enough in 1883. The editorial note of 1885 (Vol. 6, pp. 119-122) stated that the continued existence of the review had been placed beyond

reasonable doubt. It revealed that efforts were being made to enlarge the number of associate editors. It reaffirmed its policy in the following words: "Undoubtedly, there are different types of theological tendency in the Presbyterian Church of the United states. There are, and probably will be, in every living church. It would not be difficult to precipitate such differences if it were best. The management of the Presbyterian Review, however, is based upon the supposition that the interests of the Church are better conserved by a single Theological Quarterly that emphasizes the points upon which all shades of opinion in our Church agree, than by two or three Reviews that would magnify and be the organs of points of difference. It would be obviously unreasonable, therefore, to expect that a Journal that is the property of six Theological Seminaries should be conducted as it would be if it were the organ of any one of them. Our dogmatic position, however, is a very definite one. The Presbyterian Review is committed to the theology of the Reformed Confessions and the Westminster Standards, and its readers may rest assured that it will be loyally devoted to its exhibition and defence. The Editors." The editorial note in volume seven in 1886 (pp. 160-161) promises to lay more stress on practical theology, and to give information about the official actions of all Presbyterian bodies throughout the world.

Yet disagreement concerning the interpretation of the fundamental policies of the magazine finally became more serious. In 1889 an exchange of correspondence between Dr. Briggs and Dr. Warfield led the latter to offer his resignation, as a managing editor, to the faculty of Princeton Theological Seminary. The faculty, however, refused to accept the resignation, and followed the proper procedure of requesting that the correspondence be referred to the membership of the Presbyterian Review Association for the settlement of the dispute. They also requested the Association to revise the terms of agreement governing the duties of coeditor in order to prevent a recurrence of the existing difficulty. After the next meeting of the Association, Dr. Warfield repeated his resignation, which was accepted by the faculty on October 8. On October 11, the faculty unanimously elected Dr. Charles A. Aiken to succeed Dr. Warfield as coeditor. But these efforts could not save the magazine. On November 5, Dr. Paxton, president of the Presbyterian Review Association, reported to the faculty of Princeton Theological Seminary that the faculty of Union Theological Seminary had not been able to provide an editor to take the place of Dr. Briggs, and had instructed their representatives in the Association to move for the dissolution of the Association. The Association then voted that the publication of the Review should cease with the October number. The decision was made hastily, and could not be reported in the pages or on the cover of the October issue, but a loose paper was inserted to inform the subscribers that the Review would no longer be published.

The Presbyterian and Reformed Review

and

The Princeton Theological Review:

1890-1929.

When The Presbyterian Review ceased publication, its place in the Church was immediately filled by a new journal, The Presbyterian and Reformed Review, for which responsibility was borne by the Presbyterian and Reformed Review Association. The projected publication of the new magazine was announced in The New York Evangelist on December 5, 1889, less than a month after the latter magazine had carried the announcement of the end of the Presbyterian Review. Much of the membership of the new organization was identical with that of the former Presbyterian Review Association. However, the majority of the new editorial board were recognized as men who were opposed to the proposal, then under discussion, of revising the Westminster Confession of Faith.

The Presbyterian and Reformed Review, in its first issue for January, 1890 (pp. 111-113), adopted in full the editorial platform of the Presbyterian Review, and reaffirmed its devotion, in terms of the editorial statement of 1880, to the Presbyterian and Reformed standards of faith. The text reads:

THE PRESBYTERIAN AND REFORMED REVIEW

Ten years ago, The Presbyterian Review was established, in answer to a strong desire, expressed in many quarters, for a Review which should adequately represent the Presbyterian Church by a strong, hearty, steady and thorough advocacy of its principles. Its platform, as outlined in an admirable paper on The Idea and Aims of the Presbyterian Review, published as the opening article of its first number, was at once broad and conservative. It attained from the first a high standard of scholarship, and, throughout the ten years of its publication, ranked among the first of theological quarterlies, in point of ability and influence. Its discontinuance at the end of its tenth volume has called out the most wide-spread expression of regret.

The conviction that a Review is needed which will adequately represent the theology and life of the American Presbyterian churches is much stronger to-day than it was ten years ago; and has been quickened by the sense of loss which has accompanied the discontinuance of the Presbyterian Review. The void thus left it is widely felt ought to be filled. It has, therefore, been determined to publish a journal, under the name of The Presbyterian and Reformed Review, designed to supply the place left vacant by the late Presbyterian Review, under the editorial sanction of the following gentlemen, namely: Professor Benjamin B. Warfield, D.D., of the Princeton Theological Seminary; Professor William G.T. Shedd, D.D., LL.D., of the Union Theological Seminary; Professor Ransom Bethune Welch, D.D., LL.D., of the Auburn Theological Seminary; Professor John De Witt, D.D., of the

McCormick Theological Seminary; Professor William H. Jeffers, D.D., LL.D., of the Western Theological Seminary; Professor Edward D. Morris, D.D., LL.D., of the Lane Theological Seminary; and Professor William Alexander, D.D., of the San Francisco Theological Seminary of the Presbyterian Church in the United States of America: together with the Rev. Talbot W. Chambers, D.D., LL.D., of the Collegiate Reformed Church, New York, and Professor Samuel M. Woodbridge, D.D., LL.D., of the New Brunswick Theological Seminary, of the Reformed (Dutch) Church in America: and Principal William Caven, D.D., of Knox College, Toronto, of the Presbyterian Church in Canada.

The new Review adopts as its platform that of the late Presbyterian Review, as expressed in the paper to which reference has already been made, the salient features of which the following paragraphs repeat.

"We take our stand, therefore," in the words of that paper, "by the Standards of the Presbyterian and Reformed Churches"--by the Bible as the Word of God, and by the exposition of its teaching given, on the one hand, in the Westminster Confession and Catechisms, the Form of Government and Book of Discipline, and, on the other, by the Belgic Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. All the historical phases of Calvinism which have combined to form these Churches will have free access to these pages; and we hope to secure the hearty co-operation of all parts of the Churches represented,"by gathering together in unity the historic variety for the common welfare of the whole."

In a broad and catholic spirit, we further desire and earnestly seek the cooperation in the Review of all those who

unite with us, either more nearly, in a common love for the Reformed theology or the Presbyterian form of government, or more remotely, in a common advocacy of the Evangelical faith and principles of life and conduct. We are heartily devoted to the doctrine and principles of the branches of the Church which we more particularly represent, and must give our chief attention to their theology and life, and labor for their progress with love and enthusiasm. We cannot hesitate to maintain and enforce Presbyterian polity as against Episcopacy and Congregationalism--Calvinistic doctrine as against Lutheranism and Arminianism. But we also heartily rejoice in every good word and work on the part of other evangelical denominations, whom we respect all the more for firm adherence to their own principles; and we unite with them in presenting a united and aggressive front to Romanism, Socinianism, Rationalism and Communism. We invite them to unite with us in seeking to further the great Christian movements of the age for the conversion of the nations, the overthrow of infidelity and the extermination of vice and crime, and, above all, in seeking to honor Christ and the religion He has founded.

This review will be a theological Review, but in no narrow sense. It will be comprehensive of the various departments of theological encyclopaedia, while chief attention will necessarily be given to those departments which seem, from time to time, to be in need of exposition, defense or advocacy. Such departments we conceive to be, at present, Biblical Criticism and Exposition, Historical Investigation, Apologetics, Symbolics, Dogmatics, Ethics and the practical work of the Church. The Sciences, Philosophy, General History and Belles-Lettres will not be neglected, so far as they are related to the various departments of theology. As

in the late Presbyterian Review, a leading feature will be the careful review and criticism of the most important theological literature of different lands, by the hands of a large number of special scholars.

In fine, in adopting the basis of the late Presbyterian Review, as expressed in its opening prospectus, we adopt also its closing words, as follows:

"Being fully persuaded of the infallible truth and Divine authority of our whole Bible, we propose not merely to defend it against the assaults of Rationalism, but rather to attack Rationalism itself with the weapons of the most searching Biblical criticism and exact historical investigation, and overcome it by the truth which is Divine and consistent wherever found, not fearing lest the foundations should be destroyed if, perchance, we may find a few weak points in our extended lines that need strengthening and reinforcement.

"Regarding theology as the queen of all the sciences, we do not propose to enter into warfare with any one of them, but rather to employ all the results of true science, whatever they may be, for the advantage of theological science. We have no fear of the truth, or for the truth, but rejoice in it, and are assured that it is mighty and will prevail.

"Sincerely receiving and adopting" the Standards of our Churches, as offered for our acceptance in our ordination formulae, "we confidently appeal to our ministers and people, and all friends of theological learning, to aid us in the advocacy of those principles which have been inherited by us as the most precious legacy of the great struggles for liberty and righteousness" in Europe, "and which in our own land have had so much to do with moulding its civil

institutions, as well as with building up one of the strongest institutions for good, in our compact and well-organized Churches."

Additions to the board of editors in following years included D.H. Macvicar, J.I. Good, N.M. Steffens, J. Currie, H.E. Dosher, W.J. Beecher, D. Ross, Adam McClelland, S.A. Martin, and D. Van Horne.

Dr. Warfield became the leading personality in the editorial management of the review. Dr. Shedd died in 1894. After twelve years of successful management, with the co-operation of conservative Presbyterian and Reformed scholars, Dr. Warfield in 1902 decided to suspend publication of the review. When the news of this decision reached the faculty of Princeton Theological Seminary, they desired to continue the publication under their own auspices, and at the expense of the Trustees of the Seminary. Dr. Warfield agreed to their proposal and asked their approval of one condition, which, as he wrote in his unpublished letter of October 27, 1902, to Dr. Patton, he was persuaded the faculty could not find in any way onerous. This condition, according to the Minutes of the Faculty of January 12, 1904, was "... that the members of the Faculty so receiving the Review should agree to conduct it in the future, in accordance with its past, as an organ of the Reformed Theology, and especially not to admit into its pages anything which should assault either the infallible authority of the Scriptures or the truth of the Reformed system of doctrine." To this condition the faculty agreed, and anticipated the approval of the directors of the Seminary by changing the name of the periodical to The Princeton Theological Review with the first issue of the year 1903. Thus the professors of the seminary, after a period of co-operation with

representatives of other institutions and of other schools of Calvinistic thought, formally assumed the responsibility for the issuance of the renowned journal.

The journal immediately abandoned the former practise of reporting the actions of the General Assembly, and of giving information about events of general ecclesiastical interest. No public statement of policy was considered necessary at this time, and the cover of each issue of the Review bore the simple notice that "Each author is solely responsible for the views expressed in his article." Dr. John DeWitt assumed the chairmanship of the editorial committee of the Review in 1903, and Dr. W.P. Armstrong became coeditor in 1904, although the names of all the members of the faculty were listed on the title page as editors. In 1906 the contract for the printing of the Review was transferred from MacCalla & Co., of Philadelphia, to the Princeton University Press. Professor DeWitt resigned in 1907, and Professor Armstrong assumed the chairmanship of the editing committee of the Review. In 1915 Professor J.O. Boyd, who had been on the editorial committee for six years, presented his resignation from membership. Professor Armstrong resigned in 1917, and insisted that a successor be appointed. Thereupon Dr. Oswald T. Allis accepted the editorship, subject to the conditions originally made by Dr. Warfield in 1902.

During the decade following the World War I, the expenses of printing the Review became very great, and the annual subsidy reached the sum of three thousand dollars. When Dr. Allis resigned the editorship in 1929, no arrangements were made for the continuation of the journal,

and The Princeton Theological Review officially ceased publication with the July issue, although an October number containing an index for the years 1900 to 1929 was published.

The character of the review in the latter part of its history differed somewhat from that of the earlier volumes, but expressed nevertheless in its own way the distinctive genius of the Seminary. At first in the minority, Princeton men after 1902 came to be the most frequent authors in the pages of the journal. Professor W.B. Greene, Jr., R.D. Wilson, and John DeWitt had contributed articles to the issues of 1890; for 1891 Dr. George T. Purves, and J.R. Smith had written articles, and in 1892 Charles A. Aiken, John D. Davis, and William Henry Green. J. Ritchie Smith and Caspar Wistar Hodge wrote their first contributions, apart from book reviews, for the issues of the year 1894, and Dr. Vos for the issue of 1897. After the Review was transferred to the faculty, in 1903, the professors responded to the stimulus of their new responsibility by a large number of competent articles. Thereafter, we have in remarkable volume the mature work of such men as Oswald T. Allis, W.P. Armstrong, James Oscar Boyd, John DeWitt, Charles R. Erdman, W.B. Greene, Jr., Caspar Wistar Hodge, George Johnson, W.H. Johnson, F.W. Loetscher, J.G. Machen, J. Ritchie Smith, Geerhardus Vos, B.B. Warfield, R.D. Wilson. All valiant defenders of their faith, these men by their scholarly articles and reviews spread the fame of Princeton devotion and of reformed theology throughout the Church of America and of foreign lands.

Their aim in The Princeton Theological Review was, of course, primarily one of devoted scholarship, but the professors were not unaware of the necessity for more popular and more practical expositions of Biblical truth. Many of their lighter articles formerly had been published in The Bible Student, which was conducted by Dr. McPheeters with the assistance of several members of the faculty from 1900 to 1903. In 1907 the professors, desiring to serve the alumni of the institution by means of more popular articles, began The Princeton Seminary Bulletin under the editorship of the Professor of Practical Theology. Since the circulation of this was necessarily somewhat restricted, the faculty in 1917 gave much thought to the projected publication of a popular monthly magazine with an anticipated circulation of five thousand copies, but the proposal could not be carried out because of conditions arising from the first World War. Thereafter, the professors, driven by the necessity of maintaining the standards of the Review in a day of scientific scholarship, devoted their literary productions largely to the long article characteristic of the learned quarterly review. The Princeton Theological Review, in this field, had no equal in its day, and it was widely influential in furthering the scholarly defence of the Reformed tradition. While it perhaps could not express, as had been done in the older Biblical Repertory by Charles Hodge, the concern and guidance of the seminary in ecclesiastical polity, it was in a notable degree influential in its chosen fields of theology and of Biblical studies at a time when

leadership in these fields was needed perhaps more than when the early issues of The Biblical Repertory first appeared. Some articles were, naturally, somewhat uninspiring and others concerned only with minor points of scholarship. Yet many articles were brilliant, and the total impact of the review was impressive.

The full appraisal of the wide influence and pervasive power of this remarkable series of periodicals still escapes the historians. Every aspect of the life of the Presbyterian Church has been touched and profoundly affected by the literary work of the professors of Princeton Theological Seminary. Subscribers to its pages in north and south, in Canada, England, Scotland, Germany, and in the mission fields of all continents have borne witness to the power of their writings. Today, by virtue of remarkable literary productions of its faculties, the spirit of Princeton Theological Seminary moves throughout the universal Church of Christ.

NOTES

1. Consult Hodge, A.A., The Life of Charles Hodge (N.Y., Scribner, c.1880), especially pp. 98-100, 247-271; Mott, Frank L., History of American Magazines (Cambridge, Harvard University Press, 1939) vol. 1, pp. 529-535; and the Index Volume (The Biblical Repertory and Princeton Review. Index Volume from 1825 to 1868. Philadelphia, Peter Walker, 1871). The latter contains: "Retrospect of the History of the Princeton Review," [by Charles Hodge] pp. 1-39; "Index to Authors [1829-1868]," pp. 40-326 (with much biographical information; its listing of articles written by each man is the traditional authority for the authorship of the articles, which were not signed); "Index to the Biblical Repertory. First Series -- 1825-28" (in the form of an analytical table of contents for each number) pp. 327-358; "Index to Topics. New Series -- 1829-1869," pp. 359-526; "Index to Short Notices," pp. 527-556.

Index for 1890-1899 in Presbyterian and Reformed Review, Vol. 10 (1899) pp. 727-798; Index 1900-1929 in Princeton Theological Review, Vol. 27 (1929) p. 491-587. The series to 1902 is indexed also in Poole's Index to Periodical Literature. The main contributions of the leading men are discussed in the lives of Charles Hodge, Archibald Alexander, Samuel Miller, and J.A. Alexander, cited below.

2. Some light is cast upon this prospectus by Charles Hodge's earlier work, Dissertation on the Importance of Biblical Literature (Trenton, George Sherman, 1822).

Title page for 1825 reads:

/Biblical Repertory. / rule / A / Collection of Tracts / in / Biblical Literature. / rule / By Charles Hodge, / Professor of

Oriental and Biblical Literature, in the Theological / Seminary, at Princeton, New Jersey. / rule / ereunate tas graphas / rule / Vol. I. / double rule / Princeton Press : / Printed by D.A. Borrenstein. / rule / 1825./

Printers 1825-1828: Borrenstein through Vol. 4, No. 1 (January, 1828). The April, 1828, number was almost finished by Borrenstein before the "breaking up of the printing establishment" delayed the issuance of this number, according to a note on the cover signed by "Temp. Ed." Borrenstein's property was attached in May on complaint of John Campbell of New York and also of John Maclean of the College of New Jersey; cf. Miller, George J. David A. Borrenstein: a Biographical and Bibliographical Study (reprinted from The Papers of the Bibliographical Society of America, Vol. 30, 1926), pp. 12-13. April and July issues for 1828 printed by Connolly & Madden, Princeton; October, by W.E. Dean, 70 Frankfort St., New York.

The publisher of Vols. 2-4 was G. & C. Carvill of New York, who assumed all expense of publication (back cover, Vol. 1, No. 4).

Agents for early numbers were listed in the Prospectus quoted above. Agents listed on cover of Vol. 1, No. 4, were: Charles Whipple, Newburyport, Mass.; Crooker (later spelled Crocker) and Brewster, Boston, Mass.; J. Huntingdon, Hartford, Conn.; A. Finley, Philadelphia, Penna.; H. McLeod, Charleston, S.C.; J. & H. Schenk, Savannah, Ga.

This prospectus was issued in 1824, if it is the prospectus referred to on page 65 of Forty Years Familiar Letters of James W. Alexander (Sept. 20, 1824). The back cover of Vol. 1, No. 1, contains Borrenstein's advertisement dated July, 1824; J.W. Alexander (p. 71 of work cited above) wrote on December 24, 1824,

"Mr. Hodge's new work will appear on the first of next month."

3. Robert Bridges Patton had studied in Europe, and was Professor of Languages in the College of New Jersey, 1825-1829; Principal of the Edgehill School in Princeton, 1830-1833; later Professor in New York University; cf. General Catalogue of Princeton University (1908) p. 29; Alexander, H.C., Life of Joseph Addison Alexander (N.Y., Scribner, 1880) Vol. 1, p. 213.

4. Note the attitude of Alexander, H.C., Life of Joseph Addison Alexander, Vol. 1, pp. 196-197: "In 1829 the Biblical Repertory... was given up by Mr. Hodge its founder into the hands of 'an association of gentlemen,' to be published as a quarterly Review."

The cover title of n.s. Vol. 1, No. 4 reads: (within double rule border) / Vol. V.] [No. 4 / Biblical Repertory. / rule / New Series. / Vol. I.] October, 1829. [No. 4. / rule / Contents. / (10 lines of contents) / double rule / Princeton, New-Jersey./ Hugh Madden, Printer. / double row dots / 1829./

The covers of earlier issues of this year are similar, except that the printer for Nos. 1 and 2 was Connolly & Madden, and for No. 3, Bernard Connolly.

5. The general title page for the year reads:

/ The Biblical Repertory. / A Journal / of / Biblical Literature / and / Theological Science, / Conducted by an Association of / Gentlemen. / ornament / Vol. V.] New Series, Vol. I / ornament / Princeton, New-Jersey. / Hugh Madden, Printer. / double row dots / 1829./

6. Cf. Alexander, J.W.: "The Biblical Repertory is likely to become a more important work; a number of clergymen have

determined to establish it as a theological review." Letter of May 15, 1829, quoted in his Forty Years of Familiar Letters... ed. by John Hall (N.Y., Scribner, 1860) p. 128.

7. The title in 1830:

/ The / Biblical Repertory / and Theological Review. / Edited by an / Association of Gentlemen in Princeton / and its Vicinity. / Vol. II / New Series. / Philadelphia: / Printed and Published by / James Kay, Jun. & Co. Library, near Fifth Street. / Pittsburg: / John I. Kay & Co. 95 Market Street. / Price $3 a year, in advance. / 1830 /

The advertisement on the back cover of No. 2,3,4: "and is conducted by an Association of Gentlemen in Princeton, N.J. and its vicinity: aided by Distinguished Writers in various parts of the Union..." Agents listed for Concord, N.H.; Burlington, Vt.; Windsor, Vt.; Boston, Mass.; Newburyport, Mass.; Andover, Mass.; Providence, R.I.; New Haven, Conn.; Hartford, Conn.; New York, N.Y.; Albany, N.Y.; Princeton, N.J.; New Brunswick, N.J.; Lancaster, Pa.; Lewistown, Pa.; Pittsburg, Pa.; Baltimore, Md.; Hagerstown, Md.; Union Seminary, Va.; Madison, Indiana; Natchez, Miss.; Jackson, Tenn.;

Publishers 1830-1836: 1831-1833 by Russell & Martien, Philadelphia; 1834 by William S. Martien, Philadelphia; 1835-1836 by Henry Perkins. Printers: 1831-1832, publishers; 1833-1834, presumably publishers; 1835, I. Ashmead and Co.; 1836, J. Bogart of Princeton, the son of the first steward of the Seminary. Notes: Issue for July, 1831, delayed by indisposition and absence of the editor; Issue for January, 1834, delayed by financial difficulties; Issue of January, 1835, confusion in mailing lists caused by change in publishers.

8. Consult the following sources of biographical information:

Alexander, James W., The Life of Archibald Alexander, D.D. (New York, Charles Scribner, 1854). Loetscher, F.W., in Dictionary of American Biography, Vol. 1, pp. 162-163. DeWitt, John, "Archibald Alexander's Preparation for His Professorship," in Princeton Theological Review, Vol. 3 (1905) pp. 573-594.

Miller, Samuel, The Life of Samuel Miller, D.D., LL.D. ... (Philadelphia, Claxton, Remsen and Haffelfinger, 1869). 2 vol. Faris, Paul Patton, in Dictionary of American Biography, Vol. 13, pp. 636-637. DeWitt, John, "The Intellectual Life of Samuel Miller," in Princeton Theological Review, Vol. 4 (1906) pp. 168-190.

Hodge, Archibald A., The Life of Charles Hodge, D.D., LL.D., (New York, Charles Scribner's Sons, c1880). Atwater, Lyman H., A Discourse Commemorative of the Late Dr. Charles Hodge, Delivered in the Chapel of the College of New Jersey... (Princeton, Charles S. Robinson, 1878). Discourses Commemorative of the Life and Work of Charles Hodge, D.D., LL.D. (Philadelphia, Henry M. Ashmead, 1879). Nichols, Robert Hastings, in Dictionary of American Biography, Vol. 9, pp. 98-99.

Forty Year's Familiar Letter of James W. Alexander D.D., Constituting, with the Notes, a Memoir of his Life, edited by John Hall (New York, Scribner, 1860). 2 v. Hodge, Charles, & Hall, John, Sermons preached... at the "Memorial Services" October 9, 1859... James Waddel Alexander, D.D. (New York, Anson D.F. Randolph, 1869).

Alexander, Henry C., The Life of Joseph Addison Alexander, D.D. (New York, Scribner, 1870). 2 v. Memorial of J. Addison Alexander. (Philadelphia, William S. & Alfred Martien, 1860). Loetscher, F.W., in Dictionary of American Biography, Vol. 1, p. 173.

9. This is the list of men given in A.A. Hodge, Life of Charles Hodge, p. 249.

10. The latter names are given by Alexander, H.C., Life of Joseph Addison Alexander, Vol. 1, p. 197. He states that "Mr. Patton seems to have been the most active spirit of the new management."

11. Hodge, A.A., Life of Charles Hodge, pp. 239-240.

12. Index Volume, pp. 28-29; a fuller account of this discussion is given in his letter of July 26, 1837, quoted in Life of Charles Hodge, pp. 307-308.

13. The above quotation continues: "While therefore there is a responsibility resting on the conductors as a body, as far as the general bearing of the Review is concerned, there must, from the nature of the case, be a special responsibility for each particular article, resting solely on its author. This we presume is generally understood. We make the remark now, because the article in our July number on the General Assembly, both on the question of the right of our primary church courts to act by commission in judicial cases, and on the M'Queen case, does not express the views of all the conductors of this Review. The writer of those portions of that article, is the only person really responsible for what is there said" (Vol. 19, p. 596).

The article on the General Assembly in 1847 was written by Dr. Hodge with the cooperation of M. Hope (Index Volume, p. 210). The sections on the commissions and on the M'Queen case are reprinted as Hodge's work in Discussions in Church Polity from the Contributions to the Princeton Review by Charles Hodge (N.Y., Scribner, 1878).

14. Life of Charles Hodge, pp. 363-364. On the alleged impropriety of the Gentlemen of Princeton publishing a journal, see Brown, Isaac V., Historical Vindication of the Abbrogation

of the Plan of Union... (Philadelphia, Wm. S. & A. Martien, 1855) pp. 184-187; Plea for Voluntary Societies... (N.Y., John S. Taylor, 1837) pp. 48-49; The Biblical Repertory and Theological Review, Vol. 9 (1837) note to p. 148.

15. "He was the founder of the Review, and he continued in connection with it as sole or joint editor, from January, 1825, to December, 1871, a period of forty-six years." Hodge, A.A., Life of Charles Hodge, p. 250. Cf. J.A. Alexander: "for you know, he frames our constitutions, and we make the laws," quoted in Alexander, H.C., Life of Joseph Addison Alexander, Vol. 2, p. 839.

16. Alexander, Henry C., Life of Joseph Addison Alexander, Vol. 1, p. 198.

17. Alexander, James W., Forty Years' Familiar Letters, Vol. 1, pp. 137-138.

18. Forty Years' Familiar Letters of James W. Alexander, Vol. 1, p. 161; p. 163; pp. 168-174 probably refer to the illness and absence which delayed the issue of July, 1831; p. 176 (October 11, 1831) "I am pretty much determined to dissolve my connexion after this number"; p. 205 (August 7, 1833) "and yet have a mass of matter constantly demanded by the two daughters of the horse-leech, the Presbyterian and the Repertory"; p. 209; p. 235 (December 17, 1835) "I have been a full month kept from any other writing by preparing for the Repertory"; p. 246. Cf. John Hall, in Hodge, Charles, and Hall, John, Sermons Preached before the Presbyterian Church... death of their late pastor, James Waddel Alexander. (N.Y., Anson D.F. Randolph, 1859) p. 40; Alexander, H.C., Life of Joseph Archibald Alexander, Vol. 1, p. 315.

19. Brown, Isaac, V. Historical Vindication of the Abbrogation of the Plan of Union, pp. 174-175.

20. p. 72.

21. Hodge, A.A., Life of Charles Hodge, p. 436.

22. On January 14, 1829, J.A. Alexander took a proofsheet of the Repertory to Hodge for consultation. Alexander, H.C., Life of Joseph Addison Alexander, Vol. 1, p. 165.

23. Alexander, Henry C., The Life of Joseph Addison Alexander (New York, Charles Scribner and Co., 1870) Vol. 1, p. 450; Vol. II, p. 531.

24. Alexander, Henry C., The Life of Joseph Addison Alexander, Vol. 1, p. 407.

25. Alexander, Henry C., The Life of Joseph Addison Alexander, Vol. 1, pp. 424, 427. On December 1, 1837, he solicited an article in the name of Dr. Hodge and the Association of Gentlemen (p. 411). Cf. pp. 435-436, 450.

26. Alexander, Henry C., Life of Joseph Addison Alexander, Vol. 1, p. 397, p. 435.

27. / The / Biblical Repertory / and / Princeton Review / for the Year / 1837. / Vol. IX. / Philadelphia: / James A. Peabody, Proprietor. / J. Bogart, Printer-Princeton. /

From 1839 the head, "Princeton Review," was carried above the first article in each issue, and led to the use of this name alone in casual reference to the magazine.

Publishers 1837-1856: 1837-1839, James A. Peabody; 1840-1847, M.B. Hope, Education Rooms, 29 (in 1847, 25) Sansom St., Phila. (note, dated May 1, 1846 in July issue; Hope moving to Princeton, remit money to W.H. Mitchell at above address); 1848-1850, Wm. H. Mitchell, Education Rooms, 25 Sansom Street; 1850-1852, Wm. H. Mitchell, 265 Chestnut St., Phila.; 1854-1856, Office

of the Biblical Repertory, 265 Chestnut St., Phila.

Printers: 1837-July, 1841, J. Bogart, Princeton; October, 1841-April, 1842, R.E. Horner, Princeton; July, 1842-January, 1851, John T. Robinson, Princeton; April, 1851, contains cover note that it will be printed in Philadelphia in the future. Fly leaf, July, 1839: Subscriptions are $2000 in arrears.

January, 1852, is the last issue containing on the cover a long list of agents for the work. J.C. Bartlette was authorized as a travelling agent in South and Southwest for a few years more. Presbyterial and foreign agents probably remained authorized: the system of having other agents was abandoned.

28. The Literary and Theological Review was published from 1834 to 1839 inclusive, and comprised "much of the orthodoxy, and a goodly proportion of the talent and piety of the churches of New England." (Cover note of January, 1840; cf. verso of contents page for April, 1840).

29. Index Volume p. 214; cf. Biographical Catalogue of Princeton Theological Seminary, 1815-1932, compiled by Edward H. Roberts (1933) p. 69.

30. / The / Biblical Repertory / and / Princeton Review / for the Year / 1856. / Edited by the / Rev. Charles Hodge, D.D. / rule / Vol. XXVIII. / rule / Philadelphia: / Office of the Biblical Repertory, 265 Chestnut St. /

Publishers, 1856-1868: 1856, Office of the Biblical Repertory (April, 1856, remit money to Peter Walker, 265 Chestnut St.); 1857-1868 Peter Walker, 821 Chestnut Street, Phila.;

Printers: 1867-1868, Alfred Martien.

Cover note January and April, 1862: outside of Philadelphia

and New York, the subscribers are almost entirely ministers; one intelligent lay subscriber in each Church should be procured.

31. / The Biblical Repertory / and / Princeton Review. / Edited by / Charles Hodge, D.D.; Lyman H. Atwater, D.D. / rule / Vol. XLI / rule / New York: / Published by / Charles Scribner & Co., 654 Broadway: / And Subscriptions received by / Smith, English & Co., and Peter Walker, Philadelphia; / Stelle & Smith, Princeton, N.J.; Rev. A. Kennedy, London, C.W.; / Rev. William Elder, St. John, New Brunswick; / Rev. Robert Murray, Halifax, N.S.; / Trübner & Co., London. / 1869. /

Same imprint in 1870-1871.

Atwater was elected a member of the Board of Trustees of Princeton Theological Seminary in 1860, and served until his death in 1883; he was vice-president of the Board from 1876 to 1882; cf. Addresses delivered at the Funeral of Lyman Hotchkiss Atwater, D.D., LL.D.. February 20, 1883 (New York, Anson D.F. Randolph, n.d.) 77 pp. Starr, H.E., in Dictionary of American Biography, Vol. 1, pp. 416-417.

32. Hodge, A.A., Life of Charles Hodge, p. 308.

33. Miller, Samuel, The Life of Samuel Miller. Vol. 2, p. 317. (the fall of 1836); cf. Dr. Hodge's summary of the attitude of the Seminary to the Old School in Index Volume, pp. 19-31; cf. Life of Charles Hodge, pp. 285-320.

34. "What, however, was regarded as very lukewarm Old-schoolism in 1837, has now come to be looked upon as obsolete and narrow-minded." Index Volume, p. 31.

35. Consult, in addition to the Index Volume, pp. 15-17, 31-37,

and the articles on slavery and the Civil War, VanderVelde, Lewis G., The Presbyterian Churches and the Federal Union, 1861-1869 (Cambridge, Harvard University Press, 1932) Chapter 5, "The Voice of the Old School Press," pp. 132-182, and index under Biblical Repertory. The Review lost 300 subscribers in the southern states at the outbreak of the war (Biblical Repertory and Princeton Review, Vol. 37 (1865) p. 657. This is the passage where Hodge calls the Review his "ball-and-chain."

36. Index Volume, p. 11; Proceedings Connected with the Semi-Centennial Commemoration of the Professorship of Rev. Charles Hodge... April 24, 1872 (N.Y., Randolph) p. 52; cf. Hodge, Charles, Princeton Theological Seminary. A Discourse delivered at the Re-opening of the Chapel. (Princeton, Robinson, 1874) pp. 17-18. Life of Charles Hodge, pp. 430-431.

37. Cf. the article by Macgregor, James, "Dr. Charles Hodge and the Princeton School," in British and Foreign Evangelical Review, Vol. 23 (1874) pp. 456-469.

38. Notice bound after index and before p. 1 of Vol. 1 (1859); cf. "Introduction," Vol. 1 (1859) pp. 1-22; "Its Object," Vol. 1 (1859) pp. 326-334.

39. Vincent, Marvin H., "Professor Henry Boynton Smith" in the Presbyterian Quarterly and Princeton Review, n.s. Vol. 6 (1877) pp. 273-290. Atwater, Lyman H., "Prof. Henry B. Smith as Editor and his Successor." in The Presbyterian Quarterly and Princeton Review, n.s. Vol. 6 (1877) pp. 344-345. Sherwood, J.M., "Contributions of Prof. Henry B. Smith." in The Presbyterian Quarterly and Princeton Review, n.s. Vol. 6 (1877) pp. 345-350. Smith Mrs. Henry B., Henry Boynton Smith, His Life and Work, Edited

by his Wife. New York, A.C. Armstrong & Son, 1881. Stearns, Lewis F., Henry Boynton Smith. Boston, Houghton Mifflin, 1892. Nichols, R., in Dictionary of American Biography, Vol. 17, pp. 277-278.

40. Henry Boynton Smith. His Life and Work. Edited by his Wife. New York, A.C. Armstrong, 1881. p. 360.

41. / The / Presbyterian Quarterly / and / Princeton Review. / rule / Editors: / Lyman H. Atwater: Henry B. Smith. / double rule / New Series. / Volume I. / rule / 1872 / rule / New York: / Published by J.M. Sherwood, / 38 John St. and 44 Bible House. / Princeton: McGinness & Runyan. / Philadelphia: Presbyterian Board of Publication, / 1334 Chestnut Street. / American News Co., New York News Co., General Agents. / rule / Press of Rogers & Sherwood, 94 and 96 Nassau St., N.Y. /

Imprint remains unchanged through 1877.

42. Hageman, John F., History of Princeton and its Institutions, (Philadelphia, Lippincott, 1879) Vol. 2, p. 64.

43. Mr. Sherwood died October 22, 1890. A sketch of his life may be found in Encyclopedia of Living Divines... Supplement to Schaff-Herzog Encyclopedia of Religious Knowledge, ed. by Philip Schaff and S.M. Jackson (N.Y., Funk & Wagnalls, 1887) pp. 199-200.

44. / The / Princeton / Review. / rule / By Whom, all things; for Whom, all things. / rule / Fifty-fourth Year. / rule / January - June. / rule / New York / 1878./

45. Hodge, A.A., Life of Charles Hodge. p. 250.

46. Contrast the earlier policy as recorded on the cover of the issue for January, 1870: "The Editors of this Journal, while responsible for the general character of its contents,

cannot be understood to indorse every paragraph contained in the articles of contributors. Nor, on the other hand, can they permit its known principles to be assailed, or the articles it publishes to be uncourteously attacked, upon its pages."

47. On Jonas Libbey, see Who Was Who in America, 1897-1942, p. 728. His name appears as editor on the cover in May, 1883.

48. From 1886 to 1888 there was published: / The New / Princeton Review / Vol. I / 1886 / January - March - May / New York / A.C. Armstrong & Son / London / Hodder & Stoughton /

This was edited by William L. Sloane, Professor of Latin in the College of New Jersey: cf. Shepherd, W.S., in Dictionary of American Biography, Vol. 17, p. 214. It appeared bimonthly; the cover of the number for January, 1886, states: "The Review will be neither a magazine nor a quarterly. It is hoped to create for America an organ for the publication of high literary work, of original thought in all departments of philosophy and science, and of constructive criticism. It will leave to others the discussions of Theology, but will strive as a principal aim to promote high morality and religion."

49. Patton, Francis L., A Discourse in Memory of Archibald Alexander Hodge, D.D., LL.D. ([Philadelphia] 1887). Salmond, C.A., Princetoniana. Charles & A.A. Hodge: With Class and Table Talk of Hodge the Younger. (N.Y., Scribner & Welford, [p] 1888.). Nichols, Robert Hastings in Dictionary of American Biography. Vol. 9, pp. 97-98. Paxton, William M., Address delivered at the Funeral of Archibald Alexander Hodge. (N.Y., Anson D.F. Randolph & Co., n.d.)

50. Smith, Henry Preserved, "Charles Augustus Briggs," In

American Journal of Theology, Vol. 17 (1913) pp. 497-508. McGiffert, A.C., in Dictionary of American Biography, Vol. 3, pp. 40-41. Prentiss, G.L., The Union Theological Seminary in the City of New York. Its Design and Another Decade of its History. (Asbury Park, N.J., M., W. & C. Pennypacker, 1899).

51. / The / Presbyterian / Review. / Manging Editors: / Archibald A. Hodge, Charles A. Briggs. / Associate Editors: / Samuel J. Wilson, James Eells, / Francis L. Patton, Ransom B. Welch, / Talbot W. Chambers. / Volume I. / 1880. / New York: / Published for the Presbyterian Review Association, by / Anson D.F. Randolph & Company, / 900 Broadway, Cor. 20th Street./

Published by Randolph from 1880-1884; by The Presbyterian Review Association and T. & T. Clark of Edinburgh in 1885; by Charles Scribner's Sons and T. & T. Clark from 1886-1889. Printed by Edward O. Jenkins from 1880-1885; by Burr Printing House of New York from 1886-1889.

On Randolph, see Mix, Eldridge and Paxton, W.M., in Presbyterian and Reformed Review, Vol. 7 (1896) pp. 687-696.

52. This was written by Briggs, according to his own account: cf. Prentiss, G.L. op. cit. pp. 328-329.

53. Presbyterian Review, Table of Contents for 1880; Warfield, B.B., in Presbyterian and Reformed Review, Vol. 3 (1902) p. 331. On Aiken, see Warfield, B.B., "Rev. Prof. Charles Augustus Aiken, Ph.D., D.D." in Presbyterian and Reformed Review. Vol. 3 (1892) pp. 331-334; Starr, H.E., in Dictionary of American Biography. Vol. 1, pp. 126-127.

54. On F.L. Patton, consult Harper, G.M., in Dictionary of American Biography, Vol. 14, pp. 315-316.

55. Patton, F.L., "Benjamin Breckinridge Warfield," in

Princeton Theological Review, Vol. 19 (1921) pp. 369-391. Nichols, R.H., in Dictionary of American Biography, Vol. 19, pp. 453-454.

56. Vol. 4 (1883) pp. 425-428.

57. Minutes of the Faculty of Princeton Theological Seminary.

58. The New York Evangelist of November 7, 1889, reported the end of The Presbyterian Review in the following words:

"The Christian Union makes the following statement with regard to the discontinuance of The Presbyterian Review:

Ten years ago a Review Association was organized by Prof. Charles A. Briggs of the Union Theological Seminary, for the purpose of establishing a Review which should fairly represent the different schools of thought within the Presbyterian denomination. This Association was composed of representatives of the six Theological Seminaries of the Presbyterian Church, three being elected by Princeton, three by the Union Theological Seminary, and one by each of the other four Seminaries. Thus Princeton and Union controlled the publication. The Review had two managing editors -- one chosen by the Union, and the other by the Princeton Theological Faculty. During the past ten years, Dr. Briggs has been the representative of Union Theological Seminary in the editorship of this Review. Princeton has had in successive years several representatives; first, Dr. Aiken for one year, then A.A. Hodge for two years, then Dr. Patton for six years, and finally Dr. Warfield for the last year, Dr. Patton having resigned when he assumed the Presidency of Princeton College. Irreconcilable difficulties arose respecting the management of the Review between Dr. Warfield and Dr. Briggs, and finally both resigned, leaving their respective Faculties to elect new managing editors. Princeton elected in the place

of Dr. Warfield Dr. Aiken, its first representative; Union declined to accept the resignation of Dr. Briggs, but finally receded from its position and accepted his resignation, but was unable to supply his place, as there was no one on the Faculty whose leisure, health, and strength were such as to permit him to undertake the work. The only alternative was the discontinuance of the Review. It should be added that the difficulties of administration were purely of a theological character, and that the thanks of the Review Association were, at its dismemberment, unanimously tendered to Dr. Briggs, the founder of the Association and of the Review, for his services, the resolution being offered by Dr. Aiken of Princeton. The Review was self-supporting at the time of its discontinuance, though it paid its editors no salary; and there remains in the treasury a balance of twelve hundred dollars to its profit, which will be paid over to the Presbyterian Board of Education. The fact that so purely a theological journal was maintained upon a self-supporting basis, is due in part to the gratuitous services of its hard-worked editors, and in part to the skilful business administration of the house of Charles Scribner's Sons, who were the publishers. Various schemes are under discussion in the Presbyterian Church for the starting of another Review, which probably will not, however, be as catholic in its character, the inevitable tendency of denominational publications, whether quarterly, monthly, or weekly, being toward the ecclesiastical party in the denomination.

The Review was published with great care to economy by Mr. Randolph, and later, by the Scribners. The Editors, and for the most part, those who contributed the always excellent literary reviews, received no compensation. The labors of

the managing editors, especially of Prof. Briggs, were constant and onerous, and it would have been but a small requital had the $1200 of surplus been handed over to him for his personal use. As a matter of business, the Review was never a success. It was a constant and a severe tax upon one or more of its projectors. They have borne the burden patiently, not to say heroically, meriting the thanks of all their readers. The Faculty of Union Theological Seminary give the credit for the establishment, maintenance, and high scholarly character of the Review as 'due mainly to the learning, energy, skill, patience, breadth of views, and self-denying efforts of Dr. Briggs,' while the Review Association at its last meeting, speaking on the motion of Prof. Aiken, unanimously, and in flattering terms, voted its thanks to Prof. Briggs for his services during the ten years of its history."

59. / The Presbyterian / and Reformed / Review. / rule / Editors; / Benjamin B. Warfield, Talbot W. Chambers, / Wm. G.T. Shedd, Ransom B. Welch, / Wm. H. Jeffers, John DeWitt,/ Edward D. Morris, William Alexander, / S.M. Woodbridge, William Caven. / rule / Volume I. / 1890. / rule / New York: / Published for the Presb'n and Ref'd Review Association, by / Anson D.F. Randolph & Co., 38 W. 23d Street. / Toronto: The Presbyterian News Co. /

Published by Randolph from 1890-1891; by MacCalla & Company of Philadelphia from 1893-1902. Printed by MacCalla & Co. from 1890-1902.

60. The announcement of the new publication appeared in the New York Evangelist of December 5, 1889:

"The undersigned have associated themselves for the conduct of a theological and religious quarterly review, of the same general character and style as the late Presbyterian Review.

It is the purpose of those associated in the editorial direction to furnish a periodical worthy of patronage, and adapted to fairly represent the thought of the Church and the progress of theological and biblical learning. Special attention will be paid to recent theological literature. Practical matters engaging the attention of the Church and the burning questions of the day will be fully and ably discussed, from all sides. The effort will be made to avoid subjects that are divisive or not calculated to advance the interests of religion or the principles of the churches represented in the editorial association.

Ample provision has been made for the support of the new review, and its continuance for a term of years is fully guaranteed. It will bear the imprint of the well known publishers, Messrs. Anson D.F. Randolph & Co., to whom all business communications and subscriptions may at once be sent, addressed 'The Presbyterian and Reformed Review,' Anson D.F. Randolph & Co., Publishers, 38 West 23d street, New York. Communications on matters pertaining to the editorial department may be sent to any one of the undersigned.

The subscription price will be Three Dollars per annum, and eighty cents per single number.

The first number will appear about Jan. 1st, 1890, and will contain articles by President Francis L. Patton, Drs. W.G.T. Shedd, Edward B. Coe, Robert D. Wilson, Ransom B. Welch, Samuel H. Kellogg, William Brenton Greene, and others."

B.B. Warfield

Wm. G.T. Shedd,	Talbot W. Chambers,
Ransom B. Welch,	John DeWitt,
Wm. H. Jeffers,	E.D. Morris,
Sam'l M. Woodbridge,	Wm. Alexander.

61. Van Dyke, Henry J., in New York Evangelist, February 6, 1890.

62. DeWitt, John, "William Greenough Thayer Shedd," in The Presbyterian and Reformed Review, Vol. 6 (1895) pp. 294-322.

Faris, Paul Patton, in Dictionary of American Biography, Vol. 17, pp. 56-57.

63. As late as July, 1902, the cover bore the notice that editorial communications could be addressed to anyone of the board of editors. The October number announced that the journal would be issued by the Faculty of Princeton Seminary under the title of The Princeton Theological Review.

64. / The Princeton / Theological / Review. / rule / Editors: / Francis L. Patton, Benjamin B. Warfield, / John D. Davis, John DeWitt, / Wm. Brenton Greene, Jr., Geerhardus Vos, / Robert Dick Wilson, Wm. Park Armstrong, / Henry W. Smith, Joseph H. Dulles, / James Oscar Boyd, Caspar Wistar Hodge, / Frederick W. Loetscher, Kerr D. MacMillan, / David DeF. Burrell. / rule / Volume I. / 1903. / rule / Philadelphia: / Published by / MacCalla & Co. Inc., 237-9 Dock Street /

Published by MacCalla through 1906; by the Princeton University Press from 1907-1929.

65- Even as late as the year 1929 the Princeton Theological Review had subscribers in Africa, Arabia, Australia, Austria, Belgium, Canada, China, Columbia, England, France, Germany, Holland, Hungary, India, Ireland, Italy, Japan, Laos, Mexico, New Zealand, Persia, Philippine Islands, Scotland, Spain, Switzerland, Syria, and Turkey.